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PAGES FROM THE HISTORY

OF THE

SCOTTISH KIRK IN BRITISH GUIANA

BY

J. GRAHAM CRUICKSHANK.

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1930.

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CONTENTS.

	PAGE
Preface ; with a few Elucidatory Notes ...	..vii.
Early Scots in Guiana	... 1
St. Andrew's Kirk and Parish	... 3
West Coast, Demerara	...20
West Bank, Demerara River	...29
Upper East Coast, Demerara	...39
Wakenaam and Troolie Island	...44
New Amsterdam	...53
West Bank, Berbice River	...63
East Bank, Berbice River	...70
East Coast and Corentyne, Berbice ...	...77
The Missions	...83
Appendix : Parish Ministers	...97

LIST OF ILLUSTRATIONS.

Revd. Archibald Browne, A.M.	*Frontispiece.*
	Facing Page
St. Andrew's Kirk	3
St. Andrew's Kirk in 1823 and about 1860 ...	16
St. Luke's Parish Church	20
St. Mark's Parish Church	29
St. Mary's Parish Church	39
St. James' Parish Church	44
All Saints' Church	53
St. Catherine's Parish Church	63
St. Clement's Parish Church	70
St. Saviour's Parish Church	77

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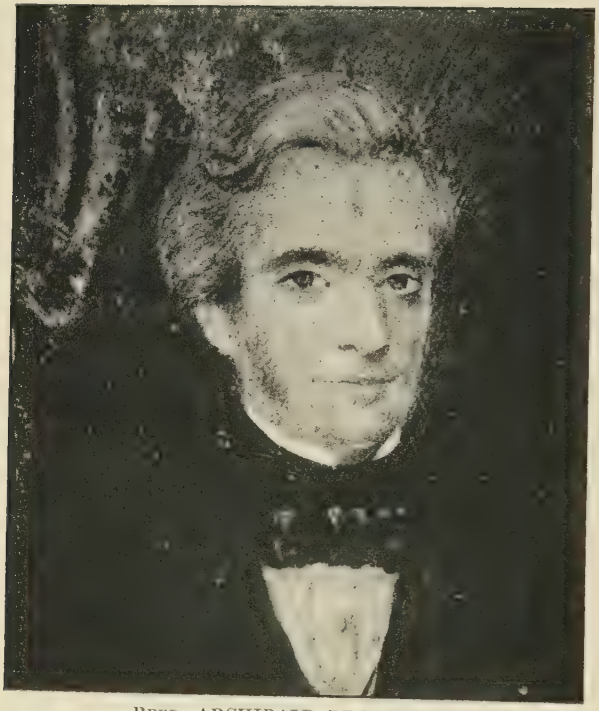

REVD. ARCHIBALD BROWNE, A.M.,
First Minister of the Church of Scotland in Guiana.

PREFACE.

HAVING had occasion during some years, for another purpose, to explore the public records of the Colony—the manuscript minutes of the (now defunct) Court of Policy and Combined Court, early despatches to and from Downing Street, the dusty and sometimes brittle files of the "Royal Gazette" and other old newspapers—there attracted attention, now and again, a Memorial, an Annual Report, a newspaper paragraph or advertisement, even it might be a passenger list of a sailing vessel, which threw light on the beginnings of the Scottish Kirk in British Guiana.

Such bypath finds could not but be interesting to the Presbyterian with a historical bent ; and the documents, &c., were sapped or copied in full, the notes made being put aside for ready reference at any time and merely for one's own gratification.

Just lately, looking through that sheaf of memorabilia, the question occurred whether what had interested one member of the Kirk in Guiana might not possibly be found to possess some faint interest for a few others ? All have not the time, and yet fewer have the taste, for burrowing among "musty fusty" records : to the average man a heap of tattered and delapidated books or dusty papers, untouched for some years, is "a likely retreat for scorpions," "an excellent harbourage for germs," and it is nothing more. But the buried, but by no means dry facts of early history having been dug up, a few people once or twice have professed to be interested, and possibly even were. It might be so again. It seemed a pity that what had taken some—albeit ungrudged—time and trouble to discover should be allowed to slip back again into the dark, when, as would happen some day, these scribbled and sadly indecipherable notes should be swept up and cast away by an unsympathetic hand as so much useless "rubbish."

We would save them—the best of them—from such a fate. We would winnow and sort them out. We would make them into a little book.

About forty years ago the late Archdeacon Farrar published a brief outline of the early history of the Anglican Church in Guiana.* This booklet, for the Presbyterian Kirk, would be somewhat after the manner of that.

* "Notes on the History of the Church in Guiana," by the Ven. Archdeacon Farrar, B.D. (Berbice : 1892).

Thus resolved, it became necessary to dip into the parish records. So far as books go, these consist of Vestry and Kirk Session minutes, with Baptismal, Marriage and Burial Registers. In some parishes these volumes are wonderfully well preserved and complete: in other parishes there are gaps, a volume or two is missing or is represented merely by a bundle of loose pages tied with string or dingy tape.

Those early minutes are full of curious interest. Many of the deliberations of both Vestry and Kirk Session, of course, deal with matters of merely local and ecclesiastical concern: others are of wider value. Most of the Demerara and Essequebo minutes pierce the gathered dusk of the past back into slavery time. So do the Registers—the Baptismal Registers in particular being interesting as recording a large number of slave baptisms, at first, as it were, in bulk, "the names being specified in the register of the Estate," but afterwards individually. The Marriage Registers record a few slave marriages.

Much of the time of Vestry and Kirk Session was taken up about Schools, and one is reminded of the remark of Mr. McSwiney, Inspector of Schools, in 1849: "For most of the educational advantages the people enjoy the colony is indebted to the churches."

Buildings, too, continually crop up. All of the first "churches" in the rural parishes were "logies" fitted with pulpit, precentor's desk, pews and benches, pending the erection of a kirk proper.* These gave way to permanent buildings, whose brick pillars and greenheart frames survive in some parishes, but nothing more. Weather and wood-ants have destroyed most of the original woodwork. In 1836, a Committee of the Court of Policy, examining the reports of Vestries, and "looking forward to the drain which must continue whilst wooden buildings are used as parish churches," strongly urged "the expediency of making application to the Imperial Government for an adequate loan

*As the word "logie" (Fr. *Logis*: a dwelling, a habitation, &c.) occurs frequently in the succeeding pages it may be well for the benefit of any reader unfamiliar with local terms to explain that the logie was a large building on a plantation in which cotton, coffee, or sugar-cane refuse or megasse was stored. The framework of most of those buildings was of solid and lasting timber.

to be laid out in the erection of substantial buildings of brick." The harassed Treasurer of many a present-day Kirk Session must bitterly regret that the proposal came to nothing.

But there were other parish records besides books. Mural tablets on the church wall : early solid silver Sacramental Plate, with its sometimes Latinised inscription : a baptismal font whose water had sprinkled infants now dimly remembered as old men and women, if remembered at all : a wide-mouthed and deep-toned parish church bell that had once rung the gangs out to the field and home again on a plantation long abandoned in bush : a tumbledown brick tomb, without name, pointed out as, they say, "where Parson ——— bury."

Lastly, but not least interesting, was the "human document"—the old man or woman (usually the latter) whose memory went back to "Parson Maitland," or "Parson Bell," or "Parson Ferguson," and, in one rare case, to the earliest minister of the parish—"a-we first parson—parson McPhion."

Parson McPhion, we may note, is unique in this among the first ministers that his ministry extended to twenty-two years. The mortality among early ministers, particularly in the malarial river parish of St. Mark, was, as another writer remarks of the mortality among many new arrivals at that period, "startling." It is gratifying to note that at least a dozen ministers of the Kirk have enjoyed on the whole good health in Guiana for periods in the neighbourhood of, and sometimes exceeding, a quarter of a century.

Back in town one delved among the minutes of the Presbytery of Demerara and Essequebo, the Presbytery of Berbice, and the Presbytery of British Guiana. Also the Presbyterian Missionary Society, and its successor, the Missions Committee of Presbytery.

Finally, there were the pages of the "Scottish Church Record," a monthly magazine whose object was to bind members and adherents closer together by increasing their interest in the church as a whole, first published in January 1899.

A few notes are appended in explanation of some phases of the church's history which do not clearly appear elsewhere in the "Pages."

A FEW ELUCIDATORY NOTES.

THE DIVISION INTO PARISHES.

When Sir Benjamin D'Urban landed in Demerara as Governor in April, 1824, he caught the last rumble of the storm which had broken eight months before—the Slave Rising of August 1823. To Earl Bathurst he wrote: "I found that it was the general wish of the community to have some regular Church Establishment throughout the colony as the surest means at once of affording sound and systematic religious and moral instruction to the slave population and of guarding against dangerous doctrines from other quarters . . . of which they were very apprehensive." The result, in 1826, was the division of Demerara and Essequebo into parishes.

It was Governor D'Urban's first intention to allot all the parishes to the Church of England. "The paramount object of a Religious Establishment throughout this extensive colony is the instruction of the Slave Population," he emphasized, and that being so he thought that the religious instruction afforded to the slaves "should be all of one type." "To instruct the Negroes of different parishes n different modes of faith," he feared, "would tend to defeat the general object, and ultimately perhaps to create dissensions which may be mischievous." Representations however were made to Downing Street by the Rev. Archibald Browne (then on leave in Scotland), supported by the Revd. James Struthers, moving about among Presbyterians in Demerara and Essequebo, with the result that definite instructions were issued by Lord Bathurst that parishes must be allotted to either of the two National Churches (Episcopalian or Presbyterian), "according to the religious tenets of the majority of the inhabitants of each parish." This usually meant the traditional religious tenets of the parishioners—Scots and Dutch as against English and Irish—who owned the largest number of slaves. Unfortunately the petitions for allotment of parishes in Demerara and Essequebo are not now to be found among the colony's records.

Berbice, always backward, in this matter stagnated until after—and five years after—the union of that colony with Demerara and Essequebo. In January 1834 the Rev. T. R. Redwar, Rector of New Amsterdam, "having been in most of the British West Indian Islands," declared his "firm opinion" that "the slaves of Berbice are in a far greater state of ignorance and spiritual darkness than probably in any other part of the West Indies." Two years later Berbice was divided into parishes. The petitions for allotment are bound up with the manuscript minutes of the Court of Policy.

In 1904 the Parish Ordinances of 1826 and 1836 were repealed, and the Church was left at liberty to define—and from time to time, if necessary, to alter—its own parochial limits. Alteration has been made in one instance only.

VESTRIES AND KIRK SESSIONS.

Immediately after the partition into parishes laws were passed for the establishment of Vestries in Demerara and Essequebo, and in Berbice, respectively. A few years later the Vestries were appointed also to be Guardians of the Poor, and much of their time was spent in deliberating the claims of, and disbursing public relief to the indigent sick, elderly and infirm, who after the abolition of slavery became a charge largely on the colony. In 1902 the Vestries were relieved of this duty, on the appointment of separate Local Boards of Poor Law Guardians.

After valuable services, loyally rendered for well nigh on eighty years, the Vestries finally passed away under the Vestries Abolition Ordinance of 1904. The control formerly exercised in part by the Kirk Session and in part by the Vestry now remains with the Kirk Session alone. Title to church property is vested in the Presbytery.

Elders were ordained as a rule immediately after the formation of a "Church Establishment" and sometimes before the division into parishes.

We have had no space in this little book to do more than name the first Vestrymen and Elders, so far as these can be gathered from sometimes fragmentary parish records. Much faithful and noteworthy service has been rendered by Vestrymen and Elders, without distinction of race or place, during more than a hundred years.

PRESBYTERIES AND SYNOD.

After the arrival of a few ministers of the Church of Scotland in Guiana the practice seems to have been adopted of holding "Quarterly Meetings"—usually in St. Andrew's Kirk : the St. Giles of Guiana—for the purpose of discussing matters of common interest to them all.

On February 9 1837—there being present the Revd. P. McPhion (St. James), D. MacIntosh (St. Mary) and W. Stewart (St. Mark)—the ministers present, "hoping for the countenance and co-operation of all their Brethren in British Guiana," formed themselves into a Presbytery.

In February 1839—probably because the facilities for travel to and from Berbice, usually by water, were poor—Presbytery memorialized the General Assembly for leave to form a separate Presbytery for Demerara and Berbice, and one for Berbice, with a Synod of British Guiana. This was approved. In April 1840 the ministers in Demerara and Essequebo, and in Berbice, respectivcly, formed themselves into "The Presbytery of Demerara and Essequebo" and "The Presbytery of Berbice." On May 6 a meeting of Ministers and Representative Elders was held in New Amsterdam, when it was resolved to erect and form "The Synod of British Guiana."

The arrangement at first worked fairly well but afterwards gave trouble, particularly in Berbice. At one time the Presbytery there had practically ceased to function. At a meeting of the Presbytery of

Demerara and Essequebo, held on July 4. 1855, it was unanimously resolved :

> " That whereas the experience of ten years has clearly shown the many evils . . caused by the division of the nine clergy of the Church of Scotland into two small Presbyteries, of five members and four members each, over each or either of which there is and can be no effectual control . . this Presbytery do now resolve that it is proper and expedient to reunite themselves with the Presbytery of Berbice into one Presbytery to be called the Presbytery of British Guiana."

At Pln. Whim, Berbice, on January 13, 1869, a meeting was held—there being present Revd. Robert Duff (All Saints), John Kinnison (St. Catherine), John McGuffie (St. Saviour), Thomas Slater (St. Andrew), James Huskie (St Clement), and James B. Dalgetty (Joint Minister, St. Andrew), with a Representative Elder—when it was resolved to dissolve the two existing separate Presbyteries and to form " The Presbytery of British Guiana." This Presbytery received Government recognition and establishment by Ordinance No. 3 of 1872, which, with amendments, still governs the Presbytery.

" THE CHURCH OF ENGLAND IN SCOTS PARISHES."

It is sometimes asked : " How is it that ministers of the Church of England are to be found in Scots parishes while ministers of the Church of Scotland are not to be found in English parishes ?"

The explanation is : want of means and want of men.

Shortly after Emancipation the Combined Court voted a moiety of the salaries of several assistant ministers on condition that the other moiety was guaranteed by the Church. In the matter of funds the Presbyterian Kirk was at a disadvantage. It did not have command of the pecuniary resources which the great religious societies at Home placed at the disposal of the Bishop of the Anglican Church. Nor was it more fortunately placed as regards men, particularly after the Disruption. The position was put tersely and fairly by Principal Macfarlane of Glasgow University in a letter written in April 1844 :

> " The backwardness of Preachers to apply for situations abroad arising at first, in so far as respects Guiana, from the mortality, which prevailed there some years ago, has been greatly increased by the peculiar circumstances of the Church at Home. Every young man, however qualified, considered the Secession as putting a charge within his reach, and few indeed, at least such as an honest man could recommend, would listen to the offer of a Colonial appointment. Now that our parishes are nearly filled up one may expect that the supply will again follow the demand."

This expectation was only partially realised.

With the rapid depreciation of local property in the dark forties of last century it became increasingly difficult, and at last impossible, for the Church of Scotland to guarantee its moiety of the salary of assistant

ministers, and planters and other inhabitants in Scots parishes distant from the Kirk, fearful that without religious ordinances those remote parts would be deserted, were not slow—and naturally so—to urge the diversion of those cures, one by one, to a Body that was able to supply the men and means which the Church of Scotland found itself unable to furnish.

Partial disestablishment of the Church began under the Clergy List Ordinance, 1899. In 1920, an Ordinance (No. 38) was passed whereby a considerable immediate reduction in State aid took place as from the beginning of 1921. Further equal small reductions will occur annually until the year 1945, when payment to Presbytery of a capital sum o $87,660 (£18,262 10s.) will extinguish State liability for support of the Church of Scotland in Guiana.

EARLY SCOTS IN GUIANA.

THE first Chart of Demerara (Laurens Lodewyk van Bercheyck : 1759) reveals that the wandering Scot, traversing a waste of waters, had already peacefully penetrated the "Wild Coast of South America." On the left bank of the Demerara river, beside the Hyama creek, whose dark stream turned his sugar-mill, Donald Stewart had a small plantation which, being a West of Scotland man, he had called "Dunoon." On the opposite bank- where one might easily paddle across in a corial, to have a crack, and exchange a two-month old Glasgow newspaper for the "North British Advertiser"—another Scot, Benjamin Nicholls, had planted coffee between the charred tree-stumps, at his place, "Tweedside."

Down the West Coast, near "Parika Kreek," was a sugar estate, with a horse-mill, which had been called (according to the Dutch cartographer) "Dundi." The spelling is faulty ; the name is perfectly familiar.

Forty years later the whole of the low muddy coast, stretching from the Demerara river to Mahaica creek, from Mahaica to Mahaicony, Mahaicony to Abary, and—entering the adjacent colony of Berbice—from Abary to the borders of Dutch Guiana, was being transformed from dismal mangrove and courida bush into smiling fields of sulphur-flowered cotton. The pushing and ubiquitous Scot still had his place on the map, and more largely so than ever. Bouchenroeder's Chart (1798) is plentifully sprinkled with Scots names—surnames, and place-names—again, some of them, looking a little strange as spelt by the Hollander. On the Mahaicony creek, Campbell and Baillie had an estate, "Taymouth Manor" ; James Fraser owned "Doch Four" ; John Baillie was at "North Brook" (now the village of Victoria) ; Lachlan Cuming at "Craigmill" ; Keir at "Keir Field" ; Dougan at "Sandy Point" (later washed away by the sea) ; and William Grant at "Stratspey."

On the lower Demerara river there was Pln. Glasgow, and on the West Coast a coffee and plantain estate,—Edinburgh.

In Berbice, Lambert Blair ginned cotton in a high-roofed logie at " Blair Mount."

Among other settlers whose names bewrayed them were McRae, McLagan, and McKenzie, Buchanan, Ferguson, Hamilton, Robertson, Morison and Munro.

Most of the Scots, following a natural bent, had turned to the soil. In the black and repulsive, but undeniably fertile, mud of the lowlands they could detect the glint of gold : hogsheads of sugar, bags of coffee, bale upon bale of cotton. A few, plunging into the forest, had turned to wood. William Reid had his timber-grant in the Camoonie creek ; Charles Edmonstone, his son-in-law (a Dumbartonshire man, and the future father-in-law of Charles Waterton) had made his remote home—" Warrow's Place "—in the dim recesses of Mibiri. Among other Scots whose axes were ringing along the Demerara river and its larger creeks, were Outridge and Allicock, and one of whom we are to hear more later, William Patterson. Some of the tarred timber-punts that still, with heavy sweeps, make their way up and down these waterways yet recall by their names—" Lord of the Isles," " Highland Chief," &c.,—the early Scots who built up the timber business on " Rio. Demerary " more than a hundred years ago.

With so many Scottish sojourners, whose numbers were added to by sailing vessels from the Clyde year after year, it is not remarkable that—clinging together, clannishly, after the fashion of their Race—they should strive as far as in them lay to keep up in exile the memories and traditions of their native land. In the now dusty and brittle pages of the " Demerary and Essequebo Gazette " for December 5, 1807, we find this paragraph :

> " Monday being St. Andrew's Day was celebrated with much glee by a gathering of his sons at the *New Union Coffee House.*"

and four years later :

> " Nearly two hundred Ladies and Gentlemen of these Colonies were entertained with a Ball and Supper on Saturday last, by the Sons of St. Andrew."

It was some years before any movement was made towards a Minister or Kirk.

ST. ANDREW'S KIRK.

DEMERARA.

ST. ANDREW'S KIRK AND PARISH.

On August 12, 1811, about mid-day, a little procession—including Governor Bentinck, a number of the officers of the Demerary Militia, and the Predikant, Revd. Gabriel Ryk—walked from the King's House on the Brickdam, Stabroek, to a vacant plot of swampy grass near the Demerara river. Here the procession halted, and after an eloquent and impressive oration by the Predikant, the Governor held the level while there was lowered upon a lead plate resting on a brick foundation the sill of a building intended for a Dutch Reformed Kerk.*

Alas! strangely unlike themselves, the Dutch had begun a work they were unable to finish. Despite a free gift of the land by Government and a subscription of fifteen thousand guilders from the Combined Court, funds ran low, promises of financial aid were not all kept, there was a want of strict business method in the undertaking—how common sometimes in church affairs!—expenditure far exceeded the estimate (even then!)—(it is but fair to add that the best bricks and mortar, and the most mature timber, were put into the structure)—creditors pressed for payment, and

*The plate bore this inscription :

The building of this Church by Public Subscription, was begun and the first Sill laid on the 12th day of August, *Anno Domini*, 1811, by

His Excellency H. W. Bentinck, Esq., Governor.
The Rev. G. Ryk, President.
The Hon. F. P. Van Berckel.
F. A. Vernede and J. J. Kotwyk } Elders.
V. A. Heyliger and L. Van Rossum } Deacons.
J. Hadfield, Architect.

It was found attached to one of the sills when the foundations of the building were being restored about forty years ago, and is preserved as an interesting historic relic in St. Andrew's vestry.

(unhappiest stroke of all), by October next year Predikant Ryk, a driving force, was dead and in process of being forgotten. A damp fell on the enterprise. The climax came when the unfinished building was levied on, and was sold under the marshal's hammer, at Execution Sale, on May 4, 1813.

Two or three members of the Consistory (Dutch Vestry) bought it in, and left it at that. For upwards of two years the gaunt framework remained exposed to the weather. An observer wrote :—" As the building stands now it will soon be rotten. The rain beats in at all parts."

About the middle of 1815 a suggestion was made that the fabric be finished by, and thereafter become the joint property of " such of the Dutch and Scotch Inhabitants as choose to take an interest in the Establishment." The suggestion was not taken up, but at least it had this effect: it roughly awoke the large and influential Scots colony to the humiliating fact that while, five years before, the English settlers had built St. George's Chapel; while the Dutch had begun a church; while the Wesleyans and the London Missionaries had chapels, and were putting up more of them; they, the Presbyterians—fellow-countrymen of John Knox; inheritors of " The Cottar's Saturday Night"—had no Minister or Kirk, and had taken no steps whatever to secure them. The national pride was touched.

Under the chairmanship of the grey-bearded Mr. Lachlan Cuming—that " Patriarch of Scotland in Guiana"—a largely-attended meeting of Scotsmen was held on September 23, 1815, when the following resolutions were passed :—

> " That it is highly desirable and would be conducive to good morals, to establish a Presbyterian Church in the Colony ;
>
> " That proper measures shall be immediately adopted for purchasing or erecting a suitable building for this purpose ;
>
> " That the following gentlemen shall form a Committee for forwarding the objects of the Meeting :—

LACHLAN CUMING,
Chairman.
M. DOWNIE, Secretary.
JAMES JOHNSTONE.
COLIN DOUGLAS, Jnr.
CHARLES EDMONSTONE.
ALEX. SIMPSON.
GEORGE BUCHANAN.
COLIN MACRAE.
ALEX. GRANT
JAMES JAMIESON.
M. BUCHANAN.
WM. MUNRO.
ROBERT SELKRIG.
PETER GRANT.
M. HYNDMAN.
GAVIN FULLARTON.
W. M'CULLOCH.
ALEX. MARSHALL.
CHARLES SIMPSON.
JOHN HEYWOOD.
JOHN RUTHERFORD.
DAVID KING.
JAMES McDONALD.
PETER McLAGAN.
ALEX. WISHART.
JOHN FULLARTON.
JOHN WADDELL.
H. HALKET.
GEORGE RAINY.
DONALD CAMPBELL.
M. McTURK.
JOHN ROSS.
AND
CHARLES GRANT.

Upwards of £1,000 were subscribed on the spot. By the beginning of October the subscriptions totalled nearly £3,000.

On February 7, 1816, a Petition was presented to the Court of Policy shewing :—

"That many of the Scotch Presbyterian Inhabitants of these Colonies having taking into consideration the many advantages that would accrue by the establishment of a place of Public Worship, for the performance of Divine Service after the form in which they were originally educated and instructed, did set on foot a Subscription for that purpose, and their zeal and good intentions have met with the warmest approbation and encouragement, not only by persons of their own persuasion but also of every enlightened and liberal person of other establishments ;

"That the amount already subscribed (£4,200 sterling) will, in the opinion of the Petitioners, be sufficient for building such an Edifice as will answer their purpose, and an eligible spot of ground for the purpose has already been fixed upon and obtained;

"That before proceeding to contract for erecting the building they respectfully beg leave to lay their plan and undertaking before the Court for their appro-

bation, and with an humble request that they will second their efforts in so good a cause by enabling them to invite a clergyman of respectability to settle in these Colonies, provided with such a stipend as will be sufficient to maintain him in that station in Society which his public character would make it necessary for him to support. To which purpose the funds subscribed are entirely inadequate :

"The Petitioners therefore pray that the Court may assign such an annual stipend as may appear reasonable, your petitioners in the name of the whole body of subscribers engaging to supply a fit place of worship and whatever else may be necessary to execute their undertaking."

The Court, "being desirous to afford every encouragement to the projected establishment of a place of worship for so numerous and respectable a proportion of its fellow subjects in the colony," resolved to grant the sum of 3,800 guilders per annum towards the support of a Minister of the Scots Church, to commence when he arrives. (The value of the guilder was 40 cents = 1/8d.).

About a week later a letter was received from the Hon. F. P. Van Berckel, who had bought all the shares in the "building intended for a Dutch Kerk," except one, offering his property in the building for the use of the Scotch Congregation at the original cost, his own share to be considered as a subscription. Mr. Heyliger, holder of the other share, joined in this offer. The "Committee for Managing the Affairs of the Scottish Presbyterian Church" thought these proposals "highly favourable," mainly "as saving a very heavy expense which otherwise must have been incurred in erecting a new building." In this view the general body of subscribers unanimously concurred.

Tenders were thereupon called for finishing the building, according to a plan and specification.

Transport was passed in June, 1816.

In October, 1816, two members of the Committee—Mr. Colin Douglas, Jnr., and Mr. George Rainy (a brother of Principal Rainy)—were appointed to correspond with

Mr. Thomas D. Douglas and Mr. Charles Stewart Parker, merchants in Glasgow, with a view to their procuring a clergyman to fill the important charge. He was to be a man of "complete education, intelligence, ability, strict moral habits, eloquence suited to the nature of his office, and at the same time a man of liberal and enlightened sentiments and gentlemanly address." The stipend would consist of 3,800 guilders from the Colony Chest and 3,200 guilders from the King's Chest, with a promise of an additional 1,200 guilders from pew rents, and a house. He would also receive a grant of £250 for outfit. As the church was nearly ready for worship he must be sent out with all convenient speed.

It was one thing to find a minister for a parish in Scotland, however : it was a rather different matter to select a pioneer of the Presbyterian Kirk in a recently "planted" slave colony in South America. Eventually, in February, 1818, a presentation was issued to a young man, then in his thirty-first year—Mr. Archibald Browne. He had studied Arts at Glasgow, from which University he got his degree in 1810 ; he had then studied Divinity at Edinburgh ; had acted for some time as a family tutor in the Highlands, and had been licensed to preach by the Presbytery of Dingwall in 1816. He was highly recommended by his professors and others.

Mr. Browne was thereupon ordained by the Presbytery of Edinburgh, and embarked at Glasgow in August to take up his important appointment. He landed in Demerara on September 18. The new church (which it had been decided to call Saint Andrew's) was opened for Public Worship on September 27.

Mr. Browne's first sermon
"Grave ; sincere ;
In doctrine incorrupt ; in language plain ;
And plain in manner ; decent, solemn, chaste,
And natural in gesture"

favourably impressed the large number of Scots, and others, who assembled to hear him. Generally, we imagine, his discourses must have borne the marks of careful and thoughtful preparation. We know that the first minister had a valuable library ; and writings of his that have come down to us betray the literary touch. We may picture him

in his manse on the Brick Dam—hedged with book-shelves—with quill and pounce box—engaged in the preparation of those discourses he was to deliver from the pulpit in the quaintly-roofed kirk with its prim-looking steeple near the water side.

Mr. Browne, no doubt, had his visits to make in town : the sick to cheer, the dead to bury : but probably more visits were made to than by him, because there were few dwellers in town : the great majority of the inhabitants lived on the cotton, sugar and coffee plantations that lined the banks of the rivers and creeks and stretched along the muddy seaboard. The manse must have been a Scottish cultural centre in Old Stabroek.

But Mr. Browne's " parish " was not limited by the Town: it took in the whole of Demerara and Essequebo, and on occasion stretched beyond the black waters of the Abary Creek into the " adjacent colony " of Berbice. His Baptismal and Marriage Registers tell of his travels. He is on the West Coast—at Windsor Forest, Hague, and La Jalousie—baptizing slaves : he goes, for a similar purpose, to Sage Pond, in Canal No. 3 :* he is on the West Bank : he visits Wakenaam : he penetrates the very heart of the cotton belt, on the Corentyne Coast. It is after this last visit that he publishes an apology in the little afternoon newsheet, " The Royal Gazette," regretting that there was no service in St. Andrew's Church last Sabbath ; he had been belated because of the " tediousness of the passage from Berbice."

Nor was St. Andrew's Kirk reserved for Scotsmen only, although then they constituted its backbone. During the three years 1819-21 fifty-five slaves were admitted as members.

In October, 1824, Mr. Browne went on leave to Scotland for the benefit of his health. Replying to an address presented to him on his departure, he wrote :—

" . . The effects of frequent indisposition on a constitution naturally weak, renders it expedient, if not

*The Minister writes : " The only thing required of slaves who apply for baptism is that they possess what in their case is deemed a requisite degree of knowledge, and that they be recommended to me as people of good conduct by their masters."

absolutely necessary, that I yield to the unanimous advice of my friends and take advantage of the interruption of Public Worship occasioned by the repairs going on at the Church, to revisit my native country for the restoration of my health ; but as soon as this desired object shall have been secured, I shall, if it so please God, hasten back to resume the exercise of my functions among you and to prove that I am not insensible of the kindness, the liberality, the encouraging support, and the indulgent forbearance I have experienced at the hands of so many of all classes of this community."

He returned in June, 1825.

During the following month he wrote to the Committee of Management lamenting that a weakness in the chest, from which he had suffered before taking holiday, had " scarcely if at all been relieved," and that he was now advised there was " faint hope of getting rid of it in this climate." He therefore asked to be allowed to secure " a clergyman of respectable habits and character, who possesses a more vigorous constitution than my own," to be his assistant and successor. He would pay his passage to Demerara and would guarantee him an annual salary of two-thirds of his own emoluments, with the free use of the manse. At the end of four years, at latest, he (Mr. Browne) would vacate his appointment.

The Committee while regretting such a communication from their " much respected Minister," whom they had hoped would have been enabled " to remain among us for several years," undertook to co-operate, and Mr. C. S. Parker and Mr. Gavin Fullarton of Glasgow were deputed to procure the services of an " able, zealous, and judicious " minister as Assistant and Successor.

On April 14, 1826, there arrived in the " Leonora," 34 days from Glasgow, the Revd. James Struthers, M.A. He was immediately gazetted as Assistant and Successor. On May 14, Mr. Browne sailed for England. On September 12, at Edinburgh, his marriage took place to his ward, the widow of Hugh Junor (a planter in Essequebo), and a daughter of the Chief of the Clan Matheson, of the Black Isle of Ross. Mr. Browne returned to Demerara, alone, in January, 1828,

and, resigning the incumbency, left the colony finally in February. He died on November 8, 1843, aged 56, and is buried in the Calton Cemetery, Edinburgh.*

The Revd. James Struthers, M.A., is described as "a son of the late celebrated Pulpit Orator" and "a nephew to Dr. Briggs, Professor of Medicine in the University of St. Andrew." He had married a sister of Dr. Burns of St. John's, New Brunswick. Upon his appointment as minister of St. Andrew's the degree of Doctor of Divinity was conferred on him by St. Andrew's University.

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*We thought some years ago, when endeavouring to trace the early history of St. Andrew's kirk, that the mists of time must surely have blotted out all track of its first minister. But the world is not so large after all. A later minister of St. Andrew's (Revd. W. B. Ritchie) was then living in Edinburgh, and wrote that, almost by accident, he had found a son-in-law of Mr. Browne's in the Revd. Dr. Donald Masson, emeritus minister of the Gaelic church in that city. We afterwards had several letters from Dr. Masson, written with a view to any use being made of them that might be desired, from which we make the following extracts:—

"Yes: as a boy I knew Mr. Browne. He was a winsome and lovable man, tall, pale, and of intellectual, though delicate, appearance. His voice was soft, though clear and penetrating: his words few and well chosen. He walked slowly, and appeared much in leisurely contemplation rather than in any way eager or active. His wife had all the strenuous energies of the Mathesons, and in that way fully made up for her husband's quiet, leisurely ways.

"When Mr. Browne retired from the West Indies he made his home in Edinburgh, and became an elder in the church of his old friend and fellow-student, Dr. William Muir of St. Stephen's, where through him practically the whole coterie of retired West Indians in Edinburgh gradually gravitated. Some years before his death he took to the study of Law.

"Mr. Browne's only son, Mr. Hugh Junor Browne, died some years ago, an influential and wealthy citizen of Melbourne. *His* eldest daughter (Browne's grand-daughter) became the wife of the Hon. Alfred Deakin, ex-Prime Minister of Australia. Of Mr. Browne's two daughters one became my wife in May, 1855: the other married Captain Kelso of the 3rd Madras Cavalry.

"Mrs. Browne survived her husband for many years, keeping up her interest in the West Indies to the last. She died on the 11th of April, 1857, in her 62nd year, and is buried beside her husband.

"Mr. Browne lived before the day of 'correct clerical costume,' when the Scots minister at least dressed just like an ordinary country gentleman. His neckwear was the black satin stock of his day." The photograph published is taken from a little miniature on ivory. It is described as "a good likeness."

In November, 1913, at the ripe age of 88, Dr. Masson himself passed away in Edinburgh.

Dr. Struthers' post was not less onerous than Mr. Browne's had been ; it was rather more so. Mr. Browne had no definite responsibility for any other part of the colony beyond the Town—any visits he paid to the country were paid voluntarily : there was no real onus on him to pay them at all. But Demerara and Essequebo had now been divided into rural parishes, of which—largely as the result of agitation by Dr. Struthers himself—four had been assigned to the Presbyterian Church. The machinery of church organisation had to be put up, and to be set a-going : the names of suitable persons to be submitted for appointment as Vestrymen : Elders to be selected and ordained, and Kirk Sessions formed : sites to be chosen, land acquired, and sums obtained from the Combined Court and private subscribers for the building of parish churches. Pending the arrival of parish ministers much of this spade work had to be done by Dr. Struthers himself. Even after they arrived gaps occurred not infrequently by death, and again Dr. Struthers had to fill a breach, pending the arrival of a successor. Not one of the minute books, and baptismal, marriage and burial registers of the rural parishes of Demerara and Essequebo but bear witness to the devoted, self-sacrificing work done in those parishes, from time to time, by the " Senior Minister of the Church of Scotland in Guiana."

Dr. Struthers as a steadying and rallying force, a wise counsellor, and a sincere friend was during many troublous and anxious years the very linchpin of the Scottish Kirk in British Guiana.

On August 1,1834, there began a period of apprenticeship preparatory to the unfettered liberation of the Negro Slaves. The Governor (Sir James Carmichael Smyth) attended an afternoon service at St. Andrew's which was largely attended. Dr. Struthers' sermon was afterwards published as a pamphlet, by request. A similar service was held on " Freedom Day "—the 1st August, 1838.

In March, 1857, Dr. Struthers retired after a pastorate which, as assistant and minister, had lasted thirty-one years. His death occurred at Edinburgh in August of the following year. A large marble tablet in St. Andrew's church testifies to the respect and affection in which he was held throughout all the parishes of Presbytery.

His successor was the Revd. Archibald D. Murray, who

for five years had been his Assistant. Mr. Murray is remembered by the dwindling few who knew him as a man of a quietly winning personality. He took a deep interest in missionary work. In November, 1863, he met with an accident while out driving, as a result of which he was thrown into a trench of foul mud. Typhoid fever followed, and after only a few days' illness he passed away. His death was widely deplored. An obelisk of red granite marks his—the only—grave in St. Andrew's churchyard.

Next to occupy, and to adorn, the pulpit of St. Andrew's was one who, but that lung weakness had forced him to watch for an open door in the tropics, must have risen to high rank in the church at Home. This was the Revd. Thomas Slater. As a pulpit orator Mr. Slater stood alone. "Mr. Slater was famous for his eloquence, which was none the less telling because it was entirely devoid of theatricality. It never failed to hold the audience even though the preacher might prolong his discourse far beyond the time usually allotted to it . . . . His discourses were always informed with force and power, and, withal, with erudition; and after their delivery they were pondered and talked about." "Taken all round, he was the most highly gifted minister the Colony had seen."

During Mr. Slater's ministry the Dutch Reformed Kerk of Essequebo and Demerara, which since the cession of the colony to the British had been dwindling in members and adherents, finally went under. The last straw was the withdrawal of a Government grant. In April, 1871, Mr. Slater informed the Kirk Session that there had been handed over to him by Mr. Obermuller (apparently the last surviving member of the Consistory) the Sacramental Plate formerly belonging to the Dutch Reformed Churches of Essequebo and Demerara. They consisted, respectively, of a flagon, two mugs, two cups, a large plate, two small plates, and a baptismal basin with cover, inscribed

DE KERCK IN RIO ESSEQUEBO
AO 1772

and a flagon, two cups, a large plate, two small plates, and a baptismal basin with cover, inscribed

DE HERVORMDE KERK IN RIO DEMARARY
1792

Both sets of plate are stated to have been granted to the Reformed Kerk by the Dutch West India Company. They are carefully preserved as exhibits of extraordinary historic interest.*

Other interesting survivals of the Reformed Kerk are some old Dutch Bibles

"Ponderous, bound in leather,
brass-studded, printed in Holland"

which bear on their covers the words

KERK VAN DEMERARY
Ao 1788

one of which may be seen in the library of the Royal Agricultural and Commercial Society, Georgetown.

In March, 1887, Mr. Slater retired on the ground of ill-health. He took up work at an East Indian Mission, then under the auspices of the proprietors of the estate, at

* During many years fraternal relations existed between the Presbyterian Church in the colony and the Dutch Reformed Church of Essequebo. In 1826, at the request of the Predikant, then on leave, a sermon was preached by the Revd. A. Browne "within the walls of the Dutch Reformed Church in Fort Island, with a view to administration of baptism." In 1830, at the request of the Consistory (Vestry), "the congregation of the Dutch Reformed Church in Fort Island and along the upper Essequebo" was officially placed "under the Pastoral Care of the Revd. James Struthers, D.D., . . until the arrival of a Minister of the Reformed Church of Holland." And in later years—on occasions of a vacancy, or absence on leave or illness of the Predikant—occasional visits were paid to, and services held at, Fort Island by Dr. Struthers and other Presbyterian ministers. (Dr. Struthers himself owned an island, Cacaraba, near Fort Island . And had the Presbytery been able to guarantee a resident minister (or probably even frequent regular visitation) there seems little doubt that on the extinction of the Dutch Reformed Church in Essequebo the old brick kerk in Fort Island—the oldest religious edifice in the colony—would have been transferred to the use and purposes of the Church of Scotland. But the Scots Church in those fateful days following the Disruption (1843) had neither men nor means; and the Bishop of Guiana undertaking to repair the church at his own charge, and to find a resident clergyman and provide half his salary, the building was handed over to the Church of England, in whose hands it remains.

The historic Sacramental Plate the survivors of the Dutch Church stubbornly refused to part with,—one of the Elders, it is said, "carrying it to his settlement in Bonasika creek and burying it at the foot of a large mora tree." (Duff's "Notes on British Guiana," *supra*). This Plate it was that in 1871 was presented to the Church of Scotland.

Pln. Better Hope, East Coast, Demerara. He gave up this post after ten years, and died in Barbados in April, 1905, at the ripe age of 76 years. A memorial tablet was erected in St. Andrew's church by his former friends and parishioners in token of the affection and esteem in which he was held, as a preacher of rare eloquence, as a devoted pastor, and as a man of noble character.

Mr. Slater was followed by the Revd. W. B. Ritchie. During his ministry at St. Andrew's Mr. Ritchie published two books—"From Religion to Revelation" (1894) and "Revelation and Religious Certitude" (1907)—and pamphlets including expositions on "The Ministry in the Early Church" and "Apostolic Unity and Variety." He was a leading authority on education, had deep convictions, and never lacked the courage to express them. He attacked evil even when evil lurked in high places. This made him a force in the public life of the colony. He retired in October, 1909, and died in Edinburgh in July, 1918.

The next minister was the Revd. Robert L. Macnie, who was translated from St. Mary's parish. Mr. Macnie retired in February, 1922, and died, somewhat suddenly, in Scotland in 1929.

After two years, during which time the parish was in the successive charge of two ministers from Scotland, the Revd. J. Meikle Gray was appointed. Mr. Gray returned to Scotland in January, 1927.

The present minister is the Revd. Geo. N. Leslie.

ASSISTANT MINISTERS.

For some years provision was made on the Colonial Estimates for the salary of an Assistant Minister at St. Andrew's. The first Assistant Minister was the Reverend William Haig, who in 1833 became the first minister of the Scots Kirk in Grenada. Later Assistant Ministers have been, the Reverends A. Blair, W. Gladstone, T. Wishart, A. McFarlane, J. Train, Robert Duff (who became a son-in-law of Dr. Struthers), J. G. Shaw, Alex. Stevenson, A. Riach, A. D. Douglas and T. Morgan.

In March, 1866, the Reverend James B. Dalgetty was appointed, the title of the office being then changed to Joint Minister. Mr. Dalgetty was succeeded by the Reverend William Robertson.

With the opening of St. Thomas's Church and the erection of that church into a parish *quoad sacra* with a Kirk Session of its own, the old Assistant Minister and later Joint Minister practically separated from the Church, if not the parish, of St. Andrew.

KIRK SESSION AND VESTRY.

About 1821 the Committee of Management gave way to a Kirk Session whose minutes are preserved to us from May 8, 1826. Its lay members were Archibald Iver, Alexander McKenzie, William Fraser, James Dunlop and Alexander McAllister.

In March, 1827, a parish was constituted designated "The Parish of St. Andrew." It was declared to have reference to all persons professing the Presbyterian religion of the Kirk of Scotland residing in Georgetown and in the estates situated in the Cumingsburg Canal.

The first lay members of the Vestry were the Hons. John Croal and Henry Bruce, and Messrs. James Johnstone, George Rainy, H. R. Watson and William Wilkinson.

The Vestry minutes were unfortunately destroyed in the great fire of May, 1864.

MUSIC.

Any record of St. Andrew's church, however brief, would be incomplete which did not contain a word on its music.

As usual, at first, congregational singing was without the reinforcement of a "kist o' whustles." There was at first merely a Precentor. An organ followed very quickly, however, one having been "lately erected" in January, 1821. Mr. J. E. Edelmann was appointed organist.

Mr. Edelmann is stated to have been "a competent musician"; he was also a man of high enterprise. In December, 1822—"with the kind assistance of several Ladies and Gentlemen Amateurs, and the Band of the 21st N.B. Fusileers"—he gave what appears to have been the first Sacred Concert in Demerara. The programme included "An Overture, with organ and full band," soprano, tenor and bass solos, and grand choruses from Handel and Hadyn, sung with "full accompaniments of the organ and full band."

The performance began at 7 o'clock, and tickets were sold at 12 guilders ($4.80) each, and 6 guilders for the gallery. The concert was a huge success, being attended by over five hundred people.

Three years later—Mr. Edelmann being still at the organ—another Oratorio was rendered, in which there were clarionet, harp and violin solos, and a "Battle Piece for piano and full band, in which are introduced some Original African and Indian Airs," composed by Mr. Edelmann himself.

A choir was formed in January, 1828.

THE BUILDING.

Until about the middle of last century the building was just as represented in our first picture, taken from Bryant's "Insurrection in Demerary." A traveller who wrote in the "North British Mail" in 1849 thus described the Kirk :—

> "It is a neat enough, wooden building, well fitted up inside. Unlike our Scotch churches at home it has a large organ loft. The appearance of this Church, however, is entirely spoiled by being placed in an unenclosed plot of land, with rank grass and filthy trenches surrounding it."

In 1852 the old spire, which was in danger of falling, was taken down, and a new tower was erected which was a great improvement on the old, which had about it little of the ornamental. Later on the doors and windows of the

ST. ANDREW'S KIRK IN 1823.

ST. ANDREW'S KIRK ABOUT 1860.

church were changed from the original rounded Norman to their present Classic and Gothic for the purpose of bringing them into harmony with the tower.

During 1891-3 the appearance of the exterior was further altered by the addition of two porches on either side of the tower, with a door in each, in place of the old single door, approached by brick steps, in the tower.

In 1912 further structural alterations were made when most of the old brick foundations were replaced by concrete and the front porches were removed, giving way to side doors.

Internally the church has been greatly altered and beautified. The interior of the building was at first severely plain. Square pillars of greenheart, painted white, supported the roof and gallery ; these were afterwards cased and arched with flutings and mouldings of cedar. The high front of the galleries (in which the slaves sat) was lowered, and on the ground floor the pews were re-arranged so as to secure a central aisle.

The organ, with the choir, which had been accommodated in the gallery at the west—where it was so sultry that at one time the use was authorised of a punka !—was brought down to the east end of the church.

The quaint, double-angled roof has not been touched, its frame being described as a forest of black greenheart—"black with age, and as hard as a bone."

MANSE.

The Revd. Archibald Browne at first rented a house, being allowed 2,200 guilders a year for that purpose by Government. In March, 1820, with aid from Government, two lots of Government land were bought for a manse and glebe, the house that stood there being pulled down and a new one erected. The site was about where Smith Church now is, on the Brick Dam.

In course of time it was found that so much was being spent to keep the manse in repair that in 1839 it was sold

and the minister again rented a house. In November, 1868, the present manse and ground, on lot 81, Brick Dam, was bought, to which a vacant lot to windward was added in 1871.

SCHOOLS.

A Sunday School was opened early in Dr. Struthers' ministry. In May, 1841, the Combined Court granted $2,000 towards the erection of a parochial school on condition that a like sum was raised by the parish. The school was opened in November that year. In 1884, a storey was erected over the school which became known as St. Andrew's Hall.

ST. THOMAS'S CHURCH.

In August, 1865, the Revd. Mr. Slater started a Mission at Urquhart Stelling, Cumingsburg, under the immediate charge of Mr. Hugh Ross. On May 12, 1871, the foundation stone was laid of a church which it had been decided to call St. Thomas. The building was opened on January 1, 1872.

In September the Presbytery formally erected St. Thomas' into a parish *quoad sacra*, granting a Kirk Session and a territorial district for its spiritual oversight and activities. The latter is defined as "all that part of the city of Georgetown which lies to the north of Robbstown and Church Street." The Revd. William Robertson was the first minister. Mr. Robertson's health failed, and he was succeeded by the Revd. Fergus Jardine, who had been assistant to the Revd. Mr. Slater in his old parish, St. George-in-the-Fields, Glasgow, and had latterly served in Jamaica. Mr. Jardine died in October, 1877, greatly regretted. Mr. Trotman, who succeeded him, was shortly afterwards appointed to St. Mark's. He was succeeded by the Revd. George Stephen, who is remembered as a scholar and a sympathetic pastor. During his time the numbers went up. In 1891, the interior of the church was completely renovated at a cost of over $2,000. The next minister was one who had already

laboured in Demerara—as minister of St. Luke's—and had gone away about three years before. This was the Revd. James Millar. Mr. Millar was full of energy, was an excellent business man, and was devoted and untiring in his services to his church and people. His death in October, 1914, just a week after his return from holiday, was a severe blow to the church. Mr. Millar was succeeded by the Revd. Jas. Aiken, minister of St. Catherine's parish, Berbice, who accepted a parish in Scotland in 1917 He was succeeded by the Revd. F. Garden who arriving in a sickly season promptly returned to Scotland. He was followed by the Revd. David Marshall. Mr. Marshall's labours were interrupted by ill-health, and he was forced, to the regret of all his people—and of the Presbytery's missions in which he took a deep interest—to leave the colony for a northern climate in June, 1929.

The present minister is the Revd. William Lees.

A Manse was acquired in 1902.

St. Thomas's school for over quarter of a century was under Mr. Daniel E. Sharples, who earned a brilliant reputation among primary schoolmasters. He died in 1921.

ST. STEPHEN'S CHURCH.

After St. Thomas's church was built and the debt paid off, a surplus amount was used to buy a house and a piece of land in Adelaide street, Charlestown. In March, 1878, Mr. John Mansfield was appointed Catechist. On April 27, 1879, St. Stephen's church was opened, its first minister being Mr. Mansfield, who was ordained in 1894. On Mr. Mansfield's transfer to St. Mark's parish he was succeeded by Mr. David F. Drayton, who was ordained as a minister in March, 1906. On Mr. Drayton's death, in 1919, the Mission was put in the immediate charge of Mr. Joseph Irving, Catechist, under the general superintendence of the Minister of St. Andrew's.

Further facts about St. Andrew's church and parish may be gathered from a little book, "Notes on the History of St. Andrew's Kirk, Demerara" (Georgetown : 1911)—if so desired.

WEST COAST, DEMERARA.

(St. Luke's Parish).

A revolt of the Negro Slaves broke out on the East Coast, Demerara, in August, 1823 ; one of its results was the closing of the missionary chapel at Blankenburg, on the West Coast. At the time it was the only religious edifice of any kind between the Demerara river and Bonasika.

About the middle of 1824 a petition was presented to the Court of Policy by the planters and other white inhabitants on that part of the West Coast lying between Pln. Windsor Forest and the Boerasirie creek. The inhabitants, it was stated, consisting of about eighty Whites and upwards of five thousand Negroes, were without a place of worship or any means of religious instruction whatever. With few exceptions, the white inhabitants adhered to the established churches of Scotland or of Holland (" essentially the same in doctrine, discipline and worship"), and a minister of the Scottish Church would be more congenial to their religious sentiments and early habits than any other. They craved assistance in erecting a suitable place of worship and a dwelling for a minister—such as had been granted on the North Sea Coast of Essequibo—and asked that a clergyman of the Church of Scotland might be appointed.

Nothing was done, and in October a meeting was held when a committee, consisting of Mr. J. A. Boode (Chairman), Robert H. Nederman, George Rainy, William Henderson, with P. F. Watt (Secretary) was appointed to push the matter. A second petition was sent to the Governor and Court of Policy in which it was stated that as far back as the commencement of the late Insurrection, when the missionary Elliot's chapel was closed, repeated promises had been made to the slaves that every endeavour would be made to secure a regular Religious Establishment equally for masters and slaves. In June the Court had been approached, but without effect. Meanwhile a year and two months had elapsed since the promises, as ardently given as they had been eagerly accepted, were made to the slaves, who now

ST. LUKE'S PARISH CHURCH.

began audibly to express their distrust of the fulfilment of their master's intentions. The Revd. Mr. Browne, minister of St. Andrew's kirk, was in Scotland on short leave, and they urged that the opportunity should not be lost to ask him to look about for a suitable minister for the West Coast.

An undertaking was given to provide the salary for a minister, and a letter was at once written to Mr. Browne. The result was the arrival in the ship "Clyde," 45 days out from Glasgow, on August 18, 1825, of the Revd. Æneas Gunn. He was gazetted as "Officiating Minister of the Kirk of Scotland on the Western Coast of Demerary."

By the beginning of October the mansion-house of Pln. Vrees-en-Hoop, (now Stewartville)—"most liberally offered for the purpose"—had been fitted up as a temporary place of worship, and services began to be conducted there every Sabbath. The Combined Court were asked to—and did—grant funds to pay the following liabilities which had been incurred :—

66 forms @ 10 guilders	...	660 Guilders.
10 pews @ 30 „	...	300 „
A Pulpit with Precentor's Seat, and Seats for Band of Singers...		400 „
Vestry	...	300 „
Cloth and Fringes to cover Pulpit, and putting it on	...	140 „

It was explained that the cost of furnishing had been rather heavier than might have been expected, but this was because most of the articles had been so constructed as to be available without alteration later on when a permanent church was erected.

In January, 1826, the Committee (or, to quote its full title, "The Committee of Management of the Scots Church for the Western Coast of Demerary") returned to the Court. The Minister, "now in the fourth month of his laborious ministry," had no manse. Land had been offered on Pln. Edinburgh, which lay near the centre of his District, and they asked for funds to build a house there. The Court granted 8,000 guilders.

In June, 1826, the "Royal Gazette" "lifted" from the "Glasgow Courier" a letter written by Mr. Gunn which throws some light on existing conditions. Mr. Gunn wrote :—

> "I preach twice every Sabbath, and in the evening catechise the negroes of two estates. This latter part of my ministrations I think the most useful, and it has given me much pleasure that it has met the cordial approbation of the Committee of Management. . , . I have at all times full and free access to the negroes in my ministerial character ; the managers of the different estates have given me every countenance and co-operation and have most readily acquiesced in any scheme I have proposed as likely to improve the religious condition of the slaves. . . . My place of worship, which holds about 1000, does not contain the half of those who come. This is the only evil which calls for an immediate remedy. . . . We expect one or two more ministers out in connection with our National Church. . . . The Governor seems in this particular to act exceedingly impartially and to be guided solely by the desire of settling Ministers according to the wish of the majority."

In August, 1826, the parish of St. Luke was formed : it would extend from Pln. Blankenburg, inclusive, to the Essequebo River along its eastern bank as far as the Settlements extend. It was assigned to the Church of Scotland. In November the Committee of Management was superseded by the appointment of a Vestry, whose lay members were Hons. James Allen and R. F. Hilliman, A. van Ryck de Groot, George Ross, Peter Young, and P. F. Watt.

For some time services continued to be held in the mansion-house of Pln. Vrees-en-Hoop ; then (perhaps because the house could no longer be spared) on the first floor of the manse at Edinburgh, and latterly in a coffee logie on the same estate.

On April 24, 1830, Mr. Gunn embarked aboard the brig "Rosalind" for London, on leave of absence. He was fated never to reach his native country. About three months later the following letter from a fellow-passenger was published in the "Royal Gazette" :—

"When the Revd. Mr. Gunn came on board he complained of having a severe cold and told us he did not expect to be well till we had finished our voyage as he was a bad sailor. . . . About the 11th of May, we had very severe weather, and were obliged to scud under a double-reefed main top-sail, and, the waves being very rough, we were pitched about sadly, so that we did not at all wonder at Mr. G. being unwell and confined to his berth. On the 12th the gale abated and he got up and went on deck. . . . On the 13th, at night the weather again became very rough. On the 15th he appeared rather light-headed, and very weak; but when roused, gave tolerably coherent answers to our questions. I advised small doses of calomel and antimony, as his tongue was very foul and his pulse feverish. The next day we saw a ship at some distance to leeward, and Captain Morris bore down upon it, hoping it was a vessel of war, which it proved to be, viz., His Majesty's sloop of war *Tyne*. We spoke the Captain, who sent a Surgeon on board of us. He staid above an hour, bled Mr. G. and approved of calomel and antimony, which he ordered to be given every night. He did not seem to anticipate danger—at least, not immediate; but Mr. G. sank so fast after he was gone that we were obliged to give him brandy a little diluted in teaspoonsful. He was in a sort of stupor all the 17th and did not seem sensible of any danger, but expired about half past one o'clock in the morning of the 18th."

Thus perished the first Scots minister on the West Coast.

A tablet of white marble, set in a black marble frame, on the south wall of St. Andrew's church bears these words :—

SACRED
TO THE MEMORY
OF THE REVEREND
ÆNEAS GUNN,
FIRST MINISTER
OF THE PARISH OF ST. LUKE
IN THIS COLONY
WHO DEPARTED THIS LIFE
18TH MAY, 1830,
AGED 37 YEARS.

The next minister was the Revd. William Ritchie.

Heavy rains completely swamped the ground round the manse, making the dwelling almost uninhabitable. A task gang was employed, its hire being paid for by the planters in the parish in proportion to the strength of their own gangs.

In January, 1837, Mr. Ritchie resigned while on leave in Scotland. His successor was the Revd. William Haig, minister of the Kirk in Grenada. Mr. Haig died in St. Andrew's manse within a month after his appointment. He was followed by the Revd. Alexander Stevenson, assistant to Dr. Struthers.

In September, 1837—with the emancipation of the Slaves rapidly approaching—Mr. Stevenson urged upon the planters the advisability of erecting schoolrooms, " say one between every three or four estates," and of employing teachers under his control, as he desired to see a moral improvement, " more particularly in the rising generation." A parochial school-house was built on Pln. De Willem.

From time to time during the past few years there had been talk of building a Chapel of Ease, with a school, at the lower extremity of the parish, the place of worship at Edinburgh being too far distant from the estates below the Boerasirie creek. Subscriptions were collected for the purpose, but the Combined Court—which evidently drew the line somewhere, even then—would grant aid only for the building of a parish church, and the project fell through. Eventually it was decided to build a parish church near the centre of the District.

Petitioning the Combined Court, the Vestry stated that the colony at present granted 1,500 guilders a year for the hire of a place of worship which was " a mere coffee logie, not painted or even white-washed." In so large and populous a district a parish church worthy of the name was greatly needed, and they asked that something be done at once to remedy what was a great deficiency. The Court voted 10,000 guilders.

In June, 1830, the minister informed members of the Vestry that Mr. Christian Boode, proprietor of " the Uitvlugt " was willing to grant a piece of land in front of that estate for

a parish church. Thereupon the land was examined, and three acres were selected. Drains were dug and the surface levelled, and tenders were invited for the building.

On December 7, 1839, the foundation stone was laid by the Governor, Sir Henry Light. It was a gala day on the Coast. His Excellency crossed the river by the nine o'clock boat, and joining the minister at the manse drove with him in an open carriage from Pln. Edinburgh to the Uitvlugt front. They were followed by a large number of chaises and gigs conveying prominent people on the Coast, and friends from Georgetown. Both sides of the road were lined with cheering crowds.

Arriving at the site, a prayer was said by the Minister, after which the Governor laid the stone, in which had been placed a sealed glass bottle containing two of the latest Demerara newspapers, a Demerary Almanac of that year, the Lord's Prayer printed in large characters, specimens of silver coins in circulation, and the following document :—

> " The ground on which the Church is situated was granted as a donation to the Parish by the Honble. Andries Christian Boode, proprietor of Pln. Uitvlugt, England, as recommended by his Attorney, Adam Vyfhuis, Esquire.
>
> The Vestry at this period was composed of the following members :—
>
> Revd. Alex. Stevenson, Minister, President ;
> L. H. W. Mack, Attorney, Pln. Vergenoegen ;
> Wm. Ord, merchant, De Kinderen ;
> Peter O'Flanagan, manager, Pln. Christopher ,
> George Ross, manager, Pln. Cornelia Ida ;
> Alex. M'Laren, manager, Pln. Leonora.
>
> The church is intended to accommodate about fifteen hundred people, being seventy-two feet by fifty-two.
>
> The Architect for the brickwork is John Megraw."

The hole in the stone was covered with a copper plate

which His Excellency mortared with a silver trowel presented to him, and the minister pronounced the Benediction. The ceremony concluded with four discharges from a gun and there were loud huzzas, three times repeated, from the assembled people.

In July, 1840, Mr. Stevenson was translated to All Saints', Berbice, his successor, from Berbice, being the Revd. Robert Menzies, the first minister of St. Catherine's parish.

In August a Kirk Session was formed, its lay members being John Hunter, Birmingham Bristol, John Swart Martin, Charles Fullarton and Klaas Allan. One of its first steps was to raise funds for the purchase of Sacramental Plate and a baptismal font. During next year there was received from Scotland plate consisting of a flagon on stand, two cups on stand, and two plates, together with a baptismal bowl—all solid silver—inscribed :

TOREUMATA SACRA
SANCTI LUCŒ ECCLESIŒ SCOTICŒ
IN COLONIA DEMERARA,
BRITANNICA,
MDCCCXLI.

These are still in use.

Progress in the building of the church was slow, mainly because funds gave out. Reporting to the Court of Policy at the end of 1840, the Vestry lamented that St. Luke's was "the only parish in British Guiana without a parish church." So far only the mason work had been completed. The representatives of the estates had transported all materials by water, free of cost, "whilst the labouring portion of the parishioners have evinced the greatest anxiety to lend their assistance by weeding, draining, clearing the church land, and carrying the materials from the waterside to the site of the church, gratuitously." A substantial greenheart frame had been got from Mr. J. D. Patterson, Christianburg, Demerara River, at a cost of $5,000, and was then being erected. Nearly $4,000 had been raised in the parish towards the cost of the building, of which more than $1,000 had been given by the labouring population. It would take about $7,000 more to complete the church, of which they thought they could raise half. The Court granted half.

On October 2, 1842, the building was opened for worship. Writing to Lord Stanley, Sir Henry Light mentioned that he had been present at the opening of the church, "which is still unfinished in the interior." There had been a large congregation, which included "about 700 well-dressed labourers." $519 had been collected at the door where the plates were held by Blacks, Elders of the Kirk Session.

Work at and about the church during the next few years included the erection of brick steps at the east end, "with three approaches, as at St. Andrew's Church"; cleaning and polishing the pulpit, and the sounding-board (which last had ironwork ornamentation in the shape of thistles); hanging the precentor's desk with "cloth and fringes"; rooting up, as far as practicable, black sage from the churchyard; cutting down trees on the dam to windward, "to let in the breeze"; putting up a shed, "coated with tar within and without," to shelter the horses and wagons of folk attending worship; furnishing the Elders' seat—one hopes with no soporific effect—with a damask cushion stuffed with hay or plantain bush.

In March, 1843, it was decided that the front seat below the gallery to the right of the pulpit should be set apart for the proprietor of Pln. Uitvlugt "in appreciation of his liberality in granting a site for the church." Pew rent at this time, it may be noted, averaged the not inconsiderable sum of $1,400 annually.

In the early forties the manse at Edinburgh, which had got into much disrepair, was sold, and the minister then drew from Government an allowance for house rent. A later minister lived at De Willem, and another in a house at Uitvlugt front.

In January, 1844, the Vestry spoke of planting the church grounds with cotton, which besides improving their appearance would in all likelihood add to the Vestry funds. The idea does not seem to have materialized.

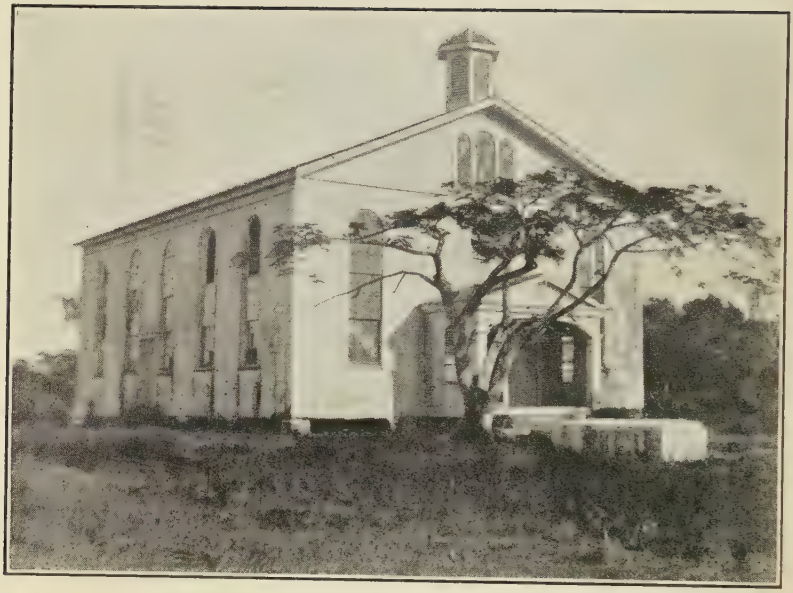
In August, the Revd. Robert Menzies died, much to the regret of his people. He is buried in a brick tomb in the churchyard. He was succeeded by the Revd. Francis Forbes, the first minister of St. Saviour's. Mr. Forbes' wife

died in 1847, and he in December, 1855 ; their graves are next each other. The next minister was the Revd. Alexander Ferguson who after the death of Mrs. Ferguson returned to Scotland. He was followed by the Revd. James Nimmo, who lodged in a furnished room in the church. Mr. Nimmo was succeeded by the Revd. A. F. Wilson. In his time the manse was built, being taken over by the Vestry in January, 1872 ; a school-house was also put up in the church grounds. Mr. Wilson resigned, and was succeeded by the Revd. Francis A. Ross, the second minister to go to the West Coast from St. Catherine's parish. He found the parish church in bad order, and repaired it ; founded two outlying mission stations (Philadelphia and Den Amstel) ; and established four public schools for primary education. Mr. Ross also put up a pipe organ in the church. A breakdown in health compelled his retirement in 1890, the Presbytery recording its deep sense of the loss which the Church of Scotland would sustain thereby. He took a special interest in the poor of his parish. Mr. Ross subsequently ministered in Grenada, was an Army Chaplain in the South African War ; and died in Nova Scotia this year (1930) at the ripe age of 83.

He was succeeded by the Revd. James Millar, who resigned on the ground of ill-health after two years. He was followed by the Revd. James B. Wallace who was minister of the parish for 28 years. Mr. Wallace died in August, 1921, and is buried beside the walls of the church in which for so long he faithfully ministered.

The present minister is the Revd. John A. Ramsay, who was translated to the parish from St. Mark's in February, 1923.

Apart from the parish church, services are conducted at Den Amstel ("Knox"), Philadelphia, Farm, and Blake.



ST. MARK'S PARISH CHURCH.

WEST BANK, DEMERARA RIVER.

(St. Mark's Parish).

Interest aroused in the planting of a Kirk on the West Coast spread to the West Bank, where at the time there were a large number of sugar and coffee estates that stretched up the river almost to the Camoonie creek. Most of them were owned by Hollanders ; a few belonged to Scotsmen.

On July 26, 1825, a number of " inhabitants, planters and others, on the West Bank of the River Demerary,"—impressed with the necessity for Religious Instruction for all, " but more particularly for the Slave Population, as being the first step towards their moral character "—met at Pln. Mindenburg, to consider the question of the establishment of a place of Divine Worship in the neighbourhood, as well as the building of a church thereafter, and the procuring of the regular weekly attendance of a clergyman. There were present, the Hons. J. H. Boode and N. M. Manget, Jacobus Meertens, H. Kleyn, C. R. Playter, F. DeRidder, A. McKenzie, Thomas Blake, Dr. King, William Smith, and Thomas Frankland.

It was resolved :—

(*a*) That the offer having been made of an open logie on Pln. Toevlugt, steps be taken to have the building boarded up for the reception of a congregation every Sabbath ;

(*b*) That application be made to the Governor and Court of Policy for funds to defray the said expense, and also for aid in the erection of a church hereafter for the district ;

(*c*) That application be made to the Revd. Mr. Isaacson, soliciting his services for the vicinity ;

(*d*) That application be made for the patch of land between Pln. Nismes and Toevlugt, close to the river, as the site on which it is proposed to build a church ;

(e) That the following gentlemen be appointed a Committee of Management in respect to the several determinations, viz., Hon. N. M. Manget, Thos. Blake, A. McKenzie and Dr. King.

On August 2 this Committee petitioned the Court. On the petition being read, Mr. Van Berckel said that he had since spoken to Mr. Cramer, proprietor of Pln. Mindenburg, about a logie on his estate ; he had agreed to give the use of one floor of it on condition that it should be appropriated to the use intended without any expense to him and so as not to interfere with the remaining part which would be wanted in the coffee crop. The Court granted 1,500 guilders to adapt part of the logie for the purpose of Divine service, adding that the furniture, &c., must be so made as to be available afterwards for a permanent church.

It would appear that for some months services were held here by the Revd. W. Adams, afterwards Rector of St. Swithin's.

On April 14, 1826, there landed at Georgetown, from the ship " Leonora " from Glasgow—a fellow-passenger with the Revd. James Struthers—the Revd. Alexander G. Simson. The Combined Court thereupon voted :—

Salary : Revd. A. G. Simson ...6,000 Guilders.
Clerk and Catechist ...1,250 ,,
House Hire ...2,200 ,,

Later in the year that district, " from Pln. Mindenburg and Canal No. 1, inclusive, along the West Bank of the Demerary River upward as far as the Settlements extend," was declared to be St. Mark's parish, and was assigned to the Church of Scotland. The Revd. Mr. Simson was gazetted to the parish.

In March, 1827, a Vestry was appointed whose lay members were the Hon. F. P. Van Berckel, Jacobus Meertens, William Smith, James Otterbein, John Bryden and William King. The " Committee of Management " was then dissolved. The minutes of Vestry are preserved from March 28, 1827.

Meeting on that day at Pln. Toevlugt, the President, Rev. Mr. Simson, said the first business was to arrange for the building of a temporary place of worship. Mr. Van

Berckel proposed that a piece of bush land between Plns. Nismes and Toevlugt be secured for the purpose of erecting the intended provisional building ; and the proposal was at the moment approved. Before next meeting, however, strong objections had been lodged against the site, mainly on the ground that it was not central, and it was resolved instead to buy a piece of waste land on Pln. LaRetraite. Mr. Van Berckel said there might be some difficulty in getting this land (Mr. Meertens being only Attorney), and such turned out to be the case. Recourse was had to the Governor (Sir Benjamin D'Urban), who in May issued his Warrant authorising the Vestry to take possession of the land " lying between the Garden of Plantation LaRetraite and Canal No. 2 . . . containing about five acres," for the purpose of a church, and to pay for the same at an assessed valuation. The five acres were valued at 1,500 guilders, which amount was voted by the Combined Court.

Tenders were immediately called for the " Frame of a Church, 50 feet long by 40 feet wide, raised on brick pillars, to be erected on the front land of Plantation LaRetraite." The plan and specification might be seen on application to the Treasurer (Mr. Bryden), or to the Revd. Mr. Simson at Pln. Vreed-en-Hoop.

The plan being too ambitious, and tenders high, a smaller building was put up. In October it was stated that the building was now in a state of " great forwardness," and should be finished in six weeks. It contained, however, only benches for the slaves, and no accommodation whatever for the free people, coloured as well as white, nor even a pulpit. It had been intended to roof the building with troolies, but Mr. Archibald Edmonstone of Hobabo creek had generously offered to furnish shingles which would " greatly tend to the solidity of the building as well as save future expense." The Combined Court provided amounts for the following purposes :—

Difference of alteration between putting on shingles instead of troolies as at first intended...	200	Guilders.
Partitioning of a room and table in it for the Parson	132	,,
Shingling the whole of the Kirk...	400	,,
Erecting the pulpit, and sixteen pews for 50 to 60 persons ...	1,000	,,

An item for "erecting a shed for horses and carriages" was disallowed as "an expense which should be borne by the parishioners."

It had at first been intended to use part of the same building to lodge the minister—Mr. Simson insisting that he "felt it his duty to reside within his parish"—but eventually —the old trenches having been "filled up and levelled off— a separate manse was built near the church. It was put up entirely by private subscription.

Two years later the first shadow fell on a manse that during the next few years was to acquire almost the reputation of a charnel house. This was the death after a brief illness of the Revd. A. G. Simson. He had done good pioneer work.

A marble tablet to his memory on the south wall of St. Andrew's Kirk—exactly similar to Mr. Gunn's—reads :—

SACRED
TO THE MEMORY OF
THE REVEREND
A. G. SIMSON, A.M.
FIRST MINISTER
OF THE PARISH OF ST. MARK
IN THIS COLONY
WHO DEPARTED THIS LIFE
11TH SEPTEMBER, 1830,
AGED 28 YEARS.

A series of misfortunes now overtook the manse, hidden in thick miasmatic bush within a few yards of the black mud of the river bank.

Mr. Simson was succeeded by the Revd. Donald Stewart, who arriving in Demerara in April, by the end of November was in his grave. He was a man of "unaffected piety." His successor, Revd. George Struthers, came from Nova Scotia, served three years, and departed the colony. He was followed by the Revd. William Gladstone, who had been sent to Demerara a year or two before by the proprietor of Pln. Wales and Vreedestein for the purpose of assuming the spiritual charge of the apprenticed labourers upon those estates, and was thereafter assistant

minister at St. Andrew's. Mr. Gladstone died in 1836. His successor, Revd. William Stewart, succumbed to fever in September, 1837. The next minister was the Revd. Robert Coltart; Dr. Struthers being thanked for his "very able and zealous services" in the parish "during the greater part of the last two years."

By this time the temporary church had become so dilapidated that it was a waste of money to attempt to repair it. It had been attacked by wood ants, and leaned so badly on the south side that it had to be propped to prevent collapse. The suggestion was made that the people might go back to a coffee logie—the logie of Pln. La Retraite—but as the logie was in use, particularly at the coffee pick, the idea was impracticable. Addressing the Vestry, Mr. Coltart said the parish church was in so bad a state of repair as to be actually dangerous. Unless repaired without delay the "present large congregation" would be compelled to meet in "the open Fields."

In October, 1838—just two months after unfettered emancipation—the Governor, Sir Henry Light, inspected a gathering of primary scholars (adults and children) at St. Mark's kirk, and returning to town published a notice expressing his sense of the "highly meritorious conduct" of a Head Man of Pln. Wales—Jacob Lewis Kendal—who had turned "a slight knowledge of reading, acquired three or four years ago, to the benefit of his fellow labourers on the Estate, improving himself and them as he advanced, without withdrawing himself from the labour of the Estate." Kendal was a field driver during the early part of the day, and a schoolmaster in the afternoon. He was presented with a Bible by the Governor.

In February, 1840, a Kirk Session was formed, whose lay members were Dr. John Bryden, William Smith, John R. Pieters, Archibald Edmonstone, D. Cameron. William Jacobs, Hamlet Garrel, and Jacob Lewis Kendal.

On June 22, another blow fell on the parish by the death in the manse of the beloved minister, Parson Coltart. There was widespread grief at the unexpected calamity—parson Coltart was ill for one day only—and sympathy for his widow and children expressed itself at once in a practical way throughout the parish, and in other parishes.

Mrs. Coltart and her children left for Scotland almost immediately.

Somewhat belatedly as it would appear, the Vestry resolved to seek permission to cut down or thin the trees in the "old garden of La Retraite" as rendering the manse an "unwholesome residence."

Mr. Coltart was succeeded by the Revd. Joseph W. Train.

In June, 1841, Mr. Archibald Edmonstone, being about to return to Europe, offered to order a set of Sacramental Plate and have it sent out. Mr. Train was requested to prepare a suitable inscription. The plate arrived towards the end of the year. The Set, which is of solid silver, consists of a flagon on stand, two cups on stands, and two plates, inscribed :—

SANCTI MARCI ECCLESIÆ SCOTICÆ
IN GUIANA BRITANNORUM,
MDCCCXLI.

It is still in use.

Unfortunately by that time the Revd. Joseph Train, following so many of his predecessors, was no more, having died on August 28.

He was succeeded by the Revd. John Watts, who had been in charge of the Mission at Supenaam.

In July, 1842, Mr. Watts—whose parish, it will be remembered, extended along the West Bank of the River, "upward as far as the Settlements extend"—began work at the distant woodcutting establishment of Christianburg. Further mention of this work is made elsewhere.

In 1843 the Combined Court voted $4,000 for the erection of a new church ; tenders were called ; and the contract was given to Mr. William Hayley. The corner-stone was laid on March 14 by the Governor, Sir Henry Light, amidst great rejoicing.

In June Mr. Watts introduced to the Kirk Session Mr. James P. Walker, an Elder of the Presbyterian Church in Baltimore. We are to hear more of Mr. Walker, and his son, in the Mission Field.

On October 29 the church was opened for public worship, in the presence of Sir Henry Light. The "Royal Gazette" next day published the following paragraph:—

> "The Governor with family and suite, and a very large and highly respectable party of Ladies and Gentlemen (principally of the Presbyterian Congregation) yesterday proceeded up the river in the *Eliza Miller* steamer to Pln. La Retraite, to be present at the opening of the new Church for the Parish of St. Mark built on that estate."

An eloquent sermon was preached by Dr. Struthers, and a collection was taken amounting to upwards of $500.

In 1844, Sacrament was authorised to be administered on a particular Sunday, "as the tides at that time would best suit the members residing up the River." With the post-Emancipation abandonment of estates some stretches of road were becoming impassable.

Mr. Watts died in May, 1845, having done excellent work under somewhat harassing conditions. He was succeeded by the Revd. Andrew A. Easton, who a few months later exchanged parishes with the Revd. Robert Duff, minister of St. Mary's.

One is rather curious to know why Mr. Duff, who had been in Demerara seven years and knew the baleful reputation of St. Mark's manse, should have voluntarily exchanged the salubrity of Mahaica for the West Bank. Mr. Duff was of a combative disposition and rather enjoyed standing up to anything, or anybody; perhaps he wished personally to lay the ghost that haunted the manse and to prove that by common sense and hygienic measures the manse and its surroundings could, and would, be made as healthy to live in as any other locality in Guiana. In later years he published a book from which the following quotation may be made:

> "The first thing I did at St, Mark's was to subsoil the ground. . . . On half an acre, well drained and pulverized, working from six to eight every morning, I raised more than my family could consume, and at the same time kept myself in good health. . . . Many kind warnings were given me to desist from a practice

so dangerous to the European constitution. Acting, however, on the conviction with which I had been impressed from my arrival in the colony, viz., that exercise and early hours were the two great means of health, I persevered with the shovel and the hoe, and enjoyed a far greater share of health than most of my neighbours, and I believe there was not a prettier place, or more productive ground, in the colony than St. Mark's glebe was when I left it. There were few flowering or fruit-bearing trees in the colony that were not to be found on the front dam which, from neglect, though then five rods in breadth, has now been washed away by the river."

—(Duff's "Notes on British Guiana," *supra*).

In December, 1848, after an unfortunate disagreement between the Vestry and the Kirk Session, which timely tact might possibly have adjusted, six of the Elders seceded from the Church of Scotland and, with a following, built a Congregational church in Canal No. II, which was named "Benevolence Chapel."

In 1854 Mr. Duff was translated to All Saints', and was followed by the Revd. John Kinnison who twelve years later went to St. Catherine's. Mr. Kinnison is affectionately remembered by the dwindling few who knew him. The next minister was the Revd. David Maitland who died in February, 1875, in the manse. He was greatly beloved. The Rev. James Mackie, his successor, an elderly man, lived barely two months. He was followed by the Revd. George Robb, in regard to whom the Convener of the Colonial Committee, Edinburgh, in a letter to the Moderator of Presbytery wrote :—

"I urge upon the consideration of the Presbytery, the necessity of some arrangement being made, under their sanction, for the residence of the newly appointed minister of St. Mark's at some safe distance from those causes of disease and death which in that Parish have hitherto been so fatal.

We have suffered too much in connection with St. Mark's to permit us to send another Minister there without protesting against his being compelled to live within the bounds which seem to harbour destruction to health, if not inevitable death."

It does not appear what (if any) action was taken on this letter ; Mr. Robb returned to Scotland in March, 1879. He was followed by the Revd. Thomas H. Trotman (Joint Minister of St. Andrew's kirk) who died in England while on leave, in August, 1891. He is described as "a kind minister, but a strict disciplinarian of the Old School." His successor was the Revd. J. Allan Campbell, who had been in charge of the Supenaam Mission.

Mr. Campbell was known as the "building parson." In October, 1902, extensive repairs began at the parish church, the congregation meanwhile worshipping in a school which had been recently built. In January, 1903, the foundation stone was relaid, it being explained that about thirty years before the old foundation stone (supposed to contain current coins of the realm) had been stolen. A new church was also put up at Christianburg.

In June, 1903, Mr. Campbell died in Georgetown, the Presbytery recording its deep regret at the removal of "so good and faithful a minister." He was followed by the Revd. John Mansfield, minister of St. Stephen's Church, Georgetown.

In December of that year the parish church was reopened.

In 1907, the old manse of baleful memory was taken down. It was then upwards of sixty years ago old. Mr. Mansfield wrote :—"I have never seen a better-made frame. The joints were as good as cabinet-makers' work." It was rebuilt on a more healthy site, looking north.

Mr. Mansfield took a very keen interest in the historical records of his parish, and contributed to the "Scottish Church Record," some interesting notes from his old Kirk Session and Vestry minute-books, which, amplified, and with photographs of all his churches, he, in collaboration with his daughter, afterwards published in a book.* To that book anyone desiring more information on the parish is cordially referred.

Mr. Mansfield died in July, 1914, after a hardworking

*"St. Mark's Parish, British Guiana : Brief Sketch of its History." By Rev. J. Mansfield and Mildred Mansfield. (Edinburgh : 1912).

and earnest ministry. He was succeeded by the Rev. John A. Ramsay, who had been in charge of a Presbyterian church in Colorado, U.S.A. Considerable repairs were done to the church, the roof and the uprights being renewed. The courida and mangrove bush by the river side was cut down, rendering the manse healthier. In February, 1923, Mr. Ramsay was translated to the parish of St. Luke.

Since his departure the parish has been without the benefit of an inducted minister. The Revd. C. C. Elcock, who was ordained in October, 1929, is in immediate charge of the parish.

Apart from the parish church, services are conducted at "St. Paul's," Bagotville, Canal No. 1, and at Sisters, Pln. Wales.

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ST. MARY'S PARISH CHURCH.

UPPER EAST COAST, DEMERARA.

(St. Mary's Parish).

In 1826 St. Mary's Parish was established : it would extend from Abary to Mahaica (Pln. Lowlands), and would include the settlements on both banks of the Mahaica and Mahaicony creeks.

At first the parish was assigned to the Church of England, the clergyman being the Rev. Leonard Strong. Mr. Strong lived at Pln. New Bee Hive, where he rented a house and conducted service in a lower room.

In May, 1827, a Vestry was appointed, its lay members being William McKeand, George Bonyun, Hugh Rogers, Richard Watson, William Chichester and William Booker.

In November the Governor (Sir Benjamin D'Urban) directed the attention of the Court of Policy to a petition from two inhabitants of St. Mary's parish referring to a former petition from themselves and others, in 1824, to have St. Mary's made a parish of the Church of Scotland. The Governor said that in common with other members of the Court he had long been ignorant of the existence of the former petition so that the allotment of the parish to the Church of England had taken place without reference to it. When he became aware of the petition he had been about to appoint a clergyman of the Church of England to the parish. and had done so, so that pending settlement of the question the parish might not be left without religious instruction ; he had, however, taken care to guard against any ultimate prejudice of the claims of the petitioners by making the appointment provisional. Upon reference to the returns of the plantations in the parish it would appear that a large majority of the slave population belonged to estates the property of members of the English Church. These proprietors would scarcely be fairly treated if such an important arrangement should be conducted without any reference to them. He therefore proposed to call a meeting of all the landed proprietors of the parish, or their representatives, to take the

question into full and mature consideration ; the Court would be guided by their recommendation.

The meeting was held when it was resolved by a small majority to recommend that the parish be allotted to the Church of Scotland. The Revd. Mr. Strong thereupon was gazetted to the Episcopalian parish of St. Matthew.*

The first Scots minister was the Rev. Donald MacIntosh, who was appointed in June, 1829. On November 15, Mr. MacIntosh records in his Marriage Register :

> " Plato and Margaret, both slaves belonging to plantation Good Hope, were lawfully married by me, with the Attorney and Manager's leave "

and a week later :

> " Cæsar and Jane Rose, both slaves belonging to plantation Baillie's Hope, were joined together by me in lawful wedlock, with Mr. Willm. McKeand, Attorney and Manager's leave, at Beehive Church."

One would have liked some account of those "nuptials !"

At a meeting of the Vestry held at Pln. New Bee Hive —as we glean from a report in the Court of Policy minutes —it was resolved :—

> " (1) That the Vestry, having taken into consideration the immediate necessity of erecting a church in the neighbourhood of Mahaica Village, beg to propose either of the following places as the most eligible, viz., a part of the land belonging to Miss S. Challenor situate at Mahaica Village ; a piece of land situate in front of Pln. Spring Hall ; or a part of the sand reef in front of Pln. Lancaster, agreeing however to give the preference to the last situation, being a high sand reef, and not liable to be flooded ; and being also in the immediate vicinity of the Military Post a church erected in this situation would afford H.M. Troops the benefit of attending Divine Service.

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* In " Notes on the Church in Guiana," *op. cit.* Archdeacon Farrar asserts that the Revd. Leonard Strong was in bad odour with the planters, and that this was the real reason for the change. Mr. Strong a few years later seceded to the Plymouth Brethren.

(2) That the Court of Policy be asked for funds to build a church and parsonage, viz., twelve thousand guilders each."

Nothing was done, and in April, 1831, the Vestry—still meeting at Pln. New Bee Hive—again petitioned the Court. Their temporary place of worship was very inadequate to hold the number of Slaves who attended service on Sundays, was inconveniently situated, and was in a most delapidated state. Impressed with the immediate necessity of erecting a new and suitable place of worship, the inhabitants had subscribed ten thousand guilders towards such a building, and the Vestry asked the Court to contribute an equal sum. The Court voted ten thousand guilders.

During this year Mr. MacIntosh represented to Government that his parish being intersected by two creeks, and bounded by another, many of his parishioners must pass over those creeks to go to and from church, and some of them suffered great hardship in paying ferriage. The Slaves particularly complained of this ; they wanted to go to church but had not the means. He suggested that the matter be put on the same footing as in the Mother Country, where no toll or ferriage was demanded on Sunday, and the clergy paid nothing at any time. The matter was taken up on expiry of the existing lease, when the Court authorised free ferriage to the clergy at all times, and between the hours of 11 and 2 on Sunday to all foot passengers having a certificate from the minister of a church that they are regular attendants. The lessee of the Mahaica ferry is found grumbling a year or two later that his two men "have hard work indeed to put over Negroes going to Church who do not pay."

The parish church would appear to have been built in 1834.

In April, 1835, in a report to the Court of Policy, mention is made of a Chapel of Ease—"neat and respectable" lately erected " at the Mahaicony Ferry." It had been built entirely by money raised from the inhabitants in that quarter, and was maintained by them.

In June, 1837, the Revd. Donald MacIntosh died at Mahaica, much regretted. He was succeeded by the Revd. Alexander McDonald, whose tenure was brief ; he passed

away in August, 1841. He was followed by the Revd. Robert Duff, assistant minister at St. Andrew's. In October, 1845, Mr. Duff exchanged parishes with the Revd. A. E. Easton, minister of St. Mark's. Understandably for so pertinacious a delver into ecclesiastical records, Mr. Duff appears to have "borrowed" the minutes of the Vestry; but, gravely remiss, does not seem to have returned them. The minutes of Vestry now in the church date from November 29, 1845 only, when the Secretary was instructed to write Mr. Duff and ask him to return the old minute book. There is no trace of the book now, with much loss to the parish historian.

The first concern of the new minister—after a fruitless effort to recover the old minutes—was to procure a bell. Watches and clocks were not so common then as now; nor indeed was the ability to read them. "Great complaints" were made by several parishioners that "there is no warning given of the approach of the hour for church service, resulting in interruptions by persons coming in late." Apparently a bell was ordered from Home.

In December, 1859, Mr. Easton died, and was succeeded by the Revd. James Wallis, minister of St. James', Essequebo, who after a few months retired on the ground of ill-health. His successor was the Revd. Gordon Lillie. Mr. Lillie left the colony in 1874, and was succeeded by the Revd. J. R. Dickson who had been in charge of the Mission at Good Hope. Mr. Dickson's pastorate was a long and successful one. He is spoken of as a man of "large sympathies, of conspicuous ability as a preacher, and of genuine kindness as a pastor and friend." He died in August, 1896. He was succeeded by the Revd. Robert L. Macnie.

Mr. Macnie began energetically to build and to repair buildings. At Belmont, where service had been held for many years in a house lent for the purpose, a church was built and was opened in June, 1899. The old Chapel of Ease at Mahaicony had become so delapidated that it is stated to have been "a reproach to the village"; it was taken down and a new church (St. Peter's) was built and was opened for worship in April, 1901. A start was made to raise funds to move into a more central position the parish church at Mahaica, which with the abandonment of plantations in that neighbourhood, the demolition many

years before of the Military Fort at the mouth of the Mahaica creek, and the diversion of the railway line on its extension beyond Mahaica, had become more and more isolated. The sum required, however, was considerable and was never raised or remotely approached.

An attempt was also made to gather funds to build a manse, which had long been a *desideratum*, but this project was also abandoned, from want of money.

During Mr. Macnie's time an effort was made to revive a mission which had been conducted many years before among the aboriginal Indians living at and in the neighbourhood of "Old Post" on the Mahaicony creek. Mr. Macnie's parish notes in the "Scottish Church Record" show how really enjoyable were these occasional excursions into the pathless woods; and how appreciated the minister's visits were. Eventually the Indians, after the nomadic fashion of their Race, "scattered," and the "parson's boat" was no more known on the Creek.

In October, 1909, Mr. Macnie was translated to St. Andrew's parish, after an active ministry. He was succeeded by the Revd. Charles Stephens, minister of the Scots Kirk in Grenada. Mr. Stephens, who prolonged his stay at the request of Presbytery, returned to his native land, Scotland, at the end of 1920.

Since his departure the parish has been without the benefit of an inducted minister. Periodic visits are paid by a Superintending Minister. The Catechist is Mr. E. N. McLean.

Apart from the parish church, services are conducted at "St. Peter's," Mahaicony, at the Leper Asylum, and at Belmont.

ESSEQUEBO.

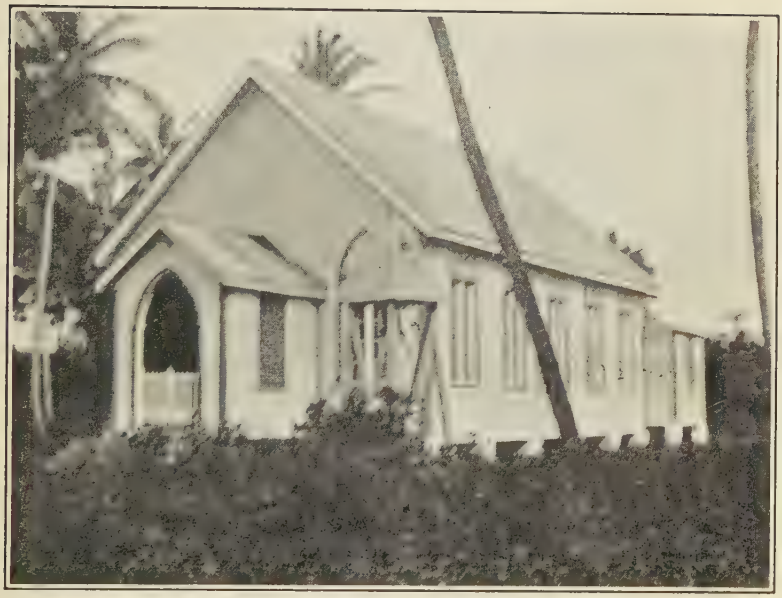
WAKENAAM AND TROOLIE ISLAND.

(St. James' Parish).

The first Scots minister to set foot in the island of Wakenaam (before there was a parish of St. James) was the Revd. Archibald Browne, who on February 9, 1820, at Pln. Meer Zorg, married Donald McDonald and Ann Clark, "both natives of Scotland." During the next ten years upwards of two thousand slaves were baptized by visiting ministers of the Church of Scotland.

In December, 1826, the parish of St. James was constituted—"to consist of the island of Wakenaam and Troolie Island." It was assigned to the Church of Scotland. In August following, a Vestry was appointed, its members being Rev. James Struthers, minister of St. Andrew's, interim President, Joseph Whitehead, Thomas Teschemaker, Daniel Briggs, N. Greaves, J. W. Jones, and Colin Simson.

The first meeting of the Vestry was held on August 31, at Pln. Sans Souci, when Mr. Simson was appointed Secretary and Treasurer. The main business was to select a site for a parish church. Two sites were proposed : first, that part of the island "in the vicinity of the high way commonly called the Regent's Road"; or the north-east front of Pln. Arthurville. The meeting adjourned, and members met next day at Pln. Arthurville, when, having examined a chart of the estate, they next inspected the land itself—"a Jib, the façade to the river, and the west line running parallel with the cane cultivation." After careful consideration it was decided that this was the more eligible site. First, there was the question of the distances at which the Negroes of the different estates in the parish were from either place ; second, the healthy position of Arthurville, which being on the windward side of the island and open to the breeze, was therefore "peculiarly adapted to the residence of the minister, as well as the site of a building in which so great a number of persons may be expected to assemble"; third, materials for the building could be landed at the very spot ; and lastly, a situation on



ST. JAMES' PARISH CHURCH.

the bank of the river would be more convenient for both minister and congregation. The Vestry's selection was approved by a majority of the planters, and gave general satisfaction.

It was decided at the same time that it was highly desirable to set apart a portion of the land near the church as a public burial ground. Interments were still generally made on the plantations but there were always a few people, both White and Black, who had no real claim to burial on any estate.

The Combined Court were then petitioned for a grant of money " in order that without further delay we may proceed with the building of a church, and provide for the accommodation of the visiting minister and people, who are now equally exposed to the weather, there being no place in the parish of sufficient extent to shelter such a large congregation as usually attends on the Lord's Day." The Court, learning that a minister was expected out soon, placed the following amounts on the Estimate :—

" A Clergyman for the parish of St. James	...	... 6,000 Guilders.
Clerk and Catechist	...	... 1,250 ,,
House Hire	...	... 2,200 ,,

but made no order as to purchase of land or the building of a church.

Meanwhile the island was visited by ministers from Demerara : chiefly by Dr. Struthers, but also by the Revd. Æ. Gunn, minister of St. Luke's and by the Revd. A. G. Simson, minister of St. Mark's. Divine Service was performed in the parish by a minister, with but three exceptions, on the first Sunday of every month from July, 1827, to August, 1828. " Since then, until last Sabbath," says a Vestry report in December, 1929, " no service has been held, there being no place of worship for the accommodation of hearers, who have in general amounted to twelve hundred souls." Last Sabbath, Divine service " was, of necessity, performed under the shade of a Tree."

The Court then voted :

" Towards building a church (one moiety to be raised next year)	...	6,000 Guilders
For purchase of the Glebe Land	...	1,000 ,,

On December 3, 1830, there landed at Demerara, from the ship "John Scott" from Greenock, the Revd. Peter McPhion. He had been ordained at Glasgow in June. He was immediately gazetted to the pastoral charge of the parish. In taking leave of Dr. Struthers the Vestry warmly thanked him for his long-continued and gratuitous services as President, and for his great exertions in promoting the interests of the parish generally.

Mr. McPhion's first business was to push the matter of a parish church. For upwards of eighteen months he held service every Sunday alternately in buildings (probably logies) on Plns. Meer Zorg and Sans Souci, and, when the weather was dry, sometimes in the open-air. There being some difficulty in securing the land needed for a church the Governor (Sir Benjamin D'Urban) in May, 1831, issued his Warrant enabling the Vestry to appropriate three acres of the front land of Pln. Arthurville, at an assessed value. The land was assessed at 300 guilders an acre, and this rate was paid. A surveyor was engaged to survey it and paal it off, and a task gang was employed to empolder, clear and drain the land.

Tenders were then called for the erection of the church. The building was to be 60 feet long by 44 feet wide. The contract was given to Mr. James Pinkerton for 15,000 guilders. By October, building was reported to be "in progress."

The Kirk was opened for public worship apparently in August, 1832. Before long it was found to be too small—"the passages and doors being so crowded as to prevent the free ventilation of air"—and galleries were added, the walls having been built high to allow of this if necessary. Most of the pews were rented at various rates. The inside of the building had then exactly the appearance of the mother kirk in Georgetown. There was the ceiling (between which and the rafters, in later years, bats clustered and scuffled in the dark); the sloping galleries on both sides, and at the end a "singing loft;" the pulpit, with its indispensable sounding-board, and below it the precentor's desk (or "little," or "second" pulpit, as the old folk called it). There was also a railed-in space, with benches, which became colloquially known as the "children's pen."

Without, the kirk had a cupola or "bell-tower." In Feb-

ruary, 1832, 440 guilders had purchased a bell. Examination of the bell (which is still in use) reveals that it was cast in Holland in 1777 ; it had belonged to one of the old Dutch estates. Measuring nearly two feet across at the mouth, it has a splendid tone and from its belfry on the roof of the church " before-time " (say the old folk) could be heard " till to the Point " in Wakenaam and sometimes even on the Essequebo Coast.

It is a matter of just pride to the people of St. James, that historic bell !

In 1833, the Combined Court granted a salary of 330 guilders a year to the Beadle.

In October, 1835, it was resolved to paint the church, " it having been in use now for upwards of three years and considerably the worse for weather."

The parish being " destitute of the means of instruction," two thousand guilders were collected and a school was opened in June, 1836. Evening classes were also held (6 to 8 p.m. : a guilder a month), which were attended mainly by adults who worked during the day and picked up a little learning at night. Most of them had no particular wish to learn to write, and never did learn ; they wanted to read, and usually that they might be able to read the Bible.

The church lands were reported to have been " fully and properly poldered," yet in a few months the dam at one spot—" where the old Creek was "—had sunk, with the inevitable result, floods at high tide. The mud dam periodically suffered from crab-holes, which caused leaks and weakened its resistance to the spring tides which in so exposed a situation swept up against the dam in spite of the mangrove and courida bush that broke the first force of the waves. It was the custom of the planters to furnish their quota of labour to repair the dam. In later years broken stone was procured from the Mazaruni river in reinforcement of the mud dam and black-sage fascines. Eventually sea and river defence became a colonial question, and the church was relieved of a burden that under existing circumstances would have been insupportable.

In June, 1838, Mr. John Croal of Pln. Palmyra and Mr.

Revers of Pln. Maria Johanna presented a handsome marble Baptismal Font and Pedestal, "as a small token of their good wishes for the parish." The font is still in use.

On the 1st of August, 1838, the Negro Slaves were freed. The Vestry were then also the local Poor Law Guardians ; and their minutes indicate that after freedom hardships were felt by the old and infirm who no longer had a master to care and shelter them. An old man is found on the public road, "apparently in a state of extreme debility resulting from want of food," and died two days later. An old woman—"Auntie"—is discovered in a small hut in front of Pln. Arthurville, "in a most miserable state of destitution." Twelve years after freedom, Mr. McPhion mentions that the state of the poor in the parish "has become most afflicting to every person of humane feelings."

Freedom meant, apparently, also freedom to starve !

With the abandonment of plantations came bad roads. In 1843 a petition was laid before the Court of Policy complaining of the deplorable condition of the Rushbrook and San Souci roads, making the journey to and from church and market disgreeable and difficult, "if not dangerous." "The greater number of us are Presbyterians and the nearest place of worship and school is Fredericksburg village. We are necessitated to leave home in our worst clothing, carry a change on our heads, or where possible go by water." Bnt there were more pressing matters demanding attention, and nothing was done.

In 1841 a public stelling was made at Fredericksburg, the durable brick walls of which support a smaller stelling to-day. The Vestry allowed a way to the stelling to be made over church lands ; it is maintained by the Colony.

In December, 1837, Mr. McPhion was married in Georgetown to the sister of the late Joseph Fleming, Water Street merchant. In April, 1852, being in indifferent health, he left the colony with his wife. Two months later his parishioners heard with deep regret that he had died in England while on his way north.

There is yet alive at Fredericksburg, Wakenaam, an old woman who was christened by Mr. McPhion, and remem-

bers him as he rode about on a horse. This is "Mother Jacobs"—Victoria, so named because born in the year the late Queen came to the throne. "*He* build the church, you know. Only the other day an old man dead who could remember carrying bricks and mortar to build the church. Parson McPhion was a big-bodied man ; yes, a big able man. He had gray hair, He was a good man, very kind and attentive to the people—a-we parson, Parson McPhion."

A marble tablet in the church bears these words :—

SACRED
TO THE MEMORY
OF
THE REVD. PETER McPHION
THE FIRST MINISTER OF THE
PARISH OF SAINT JAMES
WHERE FOR THE LONG PERIOD OF 22 YEARS
HE DISCHARGED THE DUTIES OF HIS SACRED OFFICE
WITH AN EARNESTNESS AND ZEAL
WHICH ENDEARED HIM WHILE LIVING
TO THOSE
WHO, NOW MOURNING HIS DEATH,
ERECT THIS TABLET
IN AFFECTIONATE REMEMBRANCE
OF HIS MANY VIRTUES.
HE DIED AT DALEMAIN, CUMBERLAND,
WHILE ON HIS WAY TO HIS NATIVE LAND
FOR THE BENEFIT OF HIS HEALTH
ON THE 2ND JUNE, 1852,
IN THE 53RD YEAR OF HIS AGE
AND 22ND OF HIS MINISTRY.

HE BEING DEAD YET SPEAKETH.

Mr. McPhion was succeeded by the Revd. Robert Gray, who remained only six months, and was followed by the Revd. James Wallis. After an incumbency of six years Mr. Wallis was translated to St. Mary's parish. The next minister was the Revd. Alex. Matthews. His successor was the Revd. Alexander McClellan who died two years after his wife, in May, 1868, and is buried beside her in the churchyard. There is a tablet to his memory. Mr. McClellan was followed by one who became a force in Wakenaam, —the Revd William Harper. Earnest and indefatigable, Mr. Harper pushed the work of the church in several quarters. Schools and preaching stations were established

at Maria Johanna and Rushbrook, at Concordia and Melville, and up the river in Troolie Island. He also started a mission in Groete Creek which was afterwards moved to Saxacalli. He achieved some repute, locally and perhaps beyond the colony, as an entomologist, and not a few of his parishioners, now elderly men and women, remember as boys and girls having a copper put in the palms of their hands by the burly, bearded—and " deeply Scotch "—minister for a moth or a butterfly caught and taken to " Parson at the manse." Some articles from his pen on his favourite hobby were published in the " Argosy."

Shortly after Mr. Harper's appointment the Vestry purchased from the Executors of the late Revd. Mr. McClellan the house which has since been used as a manse.

In August 1887, Mr. Harper had a fall from his wagon, and died on the 8th of that month, deeply and widely mourned. He was then 52, and had been minister of the parish for 18 years. He was buried in the churchyard, amid great grief. A tablet was erected in the church to his memory.

He was succeeded by the Revd. James Muir, minister of the Scots Kirk in Grenada. Mr. Muir enlarged the manse which is described before as a " round house." Mr. Muir died in Georgetown in December, 1892.

He was followed by another minister from Grenada,—the Revd. James Rae, who in October 1895, was translated to St. Saviour's parish, Berbice.

The next minister was the Revd. John G. Cruickshank, who made some improvements in the church, The belfry had got into a state of decrepitude, probably because of the weight of the great bell, which fell-fortunately without cracking. The old " bell-tower" was removed, and a belfry was put up in the yard. The chancel was opened up and a porch and vestry added. Beautiful carving for the communion table, &c., was done by Mr. Cruickshank's sister. Mr. Cruickshank, also laid the foundation stone for a new church at Concordia. In December, 1905, Mr. Cruickshank, who was just about going on leave to Scotland, met a tragic end, being drowned, with the Revd. J. D. Mackay of the Canadian Presbyterian Church, shortly after midnight on the 13th

by the swamping of the boat in which they were returning to Wakenaam after a farewell service in Troolie Island. Mr. Cruickshank's body was recovered ; he is buried in the churchyard.

The next minister was the Revd. J. M. Binnie. During Mr. Binnie's time the old parish church was taken down altogether. It was in very bad order—some parts of it indeed are stated to have "come down with a run"—and with the abandonment of estates in Wakenaam, one after another, and the consequent diminishment of both members and means, the old kirk had got to be too large for existing needs, while it was costly to maintain. A smaller building was put up without galleries, and of reduced length and breadth. This serves the greatly curtailed needs of the parish.

Mr. Binnie resigned, while on leave of absence, in September 1917. He was succeeded by the Revd. A. E. Dyett, who in May 1821, was translated to St. Saviour's parish.

The present minister—the Revd. Charles E. Biles—was ordained and inducted in June 1922.

Apart from the parish church, services are conducted at Melville and at Concordia, in Wakenaam, and at "St. Michael's," Troolie Island. Mr. T. W. Dathorne is Catechist at Troolie Island.

Want of space—here, as in other parishes—does not allow mention of the many Vestrymen and Elders who have given loyal and valuable service to the church during a long course of years. But the story of one Elder, now gone, is so curiously interesting that a word must be written about him. We refer to Mr. Thomas Brown. He was born in Africa, and was a member of the "Papa Nation." As a boy he was caught and sold to the Spaniards, and was put aboard a vessel with many others to be smuggled as a slave into Cuba or Brazil. By Treaty the slave-trade was illegal, but a contraband trade was carried on, with prodigious profit to the slave-trader. The vessel was chased and captured by a British man-o'-war, the slaves were liberated, and many of them, with their own consent, were brought to British Guiana as indentured immigrants,

" Brown," as we shall call him (although he got that name later) was indentured to Pln. Marionville, Wakenaam. He worked in the engineer's shop, and subsequently became a driver on the estate. During this time he attended night school and acquired a considerable knowledge of the Bible, with a deep love for it. Thereafter he was ordained an Elder of the parish of St. James, and for a long time also held the post of Beadle.

Mr. Brown died in May, 1917, at a great age, leaving a record of faithful and loyal service to the Kirk for upwards of half a century.

His son, Mr. Samuel Brown, is the present senior Elder.

ALL SAINTS' CHURCH.

BERBICE.

NEW AMSTERDAM AND LEFT CANJE CREEK.

(All Saints' Parish).

Until July 1831, that part of Guiana beyond the black waters of the Abary creek, as far as, at first, the Devil's creek and afterwards the Corentyne river, was a separate colony, with its own Governor, who communicated with the Governor of the other, and adjacent, British colony on the mainland—Demerara and Essequebo—in despatches as formal as those that came from Barbados or Jamaica.

Mainly owing to its refusal for many years to admit "foreigners," Berbice was a backward colony; and this backwardness showed itself also in the matter of religious establishments.

New Amsterdam dates from 1795. Nearly quarter of a century later (in July 1818) the Predikant of the Dutch Reformed Church (Revd. Conradus Schwiers) came before Governor Bentinck and the Council of Government to urge the building of a church. The house lately used by the Revd. Mr. Whitfield (English minister) was in a "most delapidated condition"; Mr. Whitfield had gone but another minister (the Revd. Mr. Austin) was daily expected, and he (the Predikant) thought the want of a suitable place for public worship was a reproach to the community. He suggested a "Colony Church" in which the Dutch and the English congregations might hold service alternately. The worthy pastor added that he was ashamed of the remarks of travellers that "Berbice had no church."

The Governor and Council agreed, and a subscription list was opened. By October 25,000 guilders had been raised privately, to which the Colony added an equal amount. Two members of the Council (J. G. de Niewenkerk and John Cameron) were appointed a committee to contract for and superintend the erection of the building. An advertisement was published in the "Berbice Gazette":

Tenders for the erection of a Church for the Colony, in the town of New Amsterdam, will be received by the undersigned until the first day of November next.

Plans and particulars to be seen at the Vendue office.

Secretary's Office, Berbice,
10th October, 1818.
By command,
F. WHITE, Deputy Secretary.

It was decided that a spot between Government House and the Court House would be the most suitable site for the church, and Governor Bentinck readily agreed to give up part of his garden for the purpose.

In November a contract was signed with Messrs. John Carruthers & Co. to erect the building.

On April 8 1820, the contractors laid over the key. The church was finished. The Committee remarked that it contained proper pews, and as much accommodation as its size would admit, but they suggested a gallery. They also recommended a front portico as being both useful and ornamental. The gallery was added, but the portico was reserved for further consideration. It was never built.

The "Colonial Church" was opened in May "for the purpose of divine service by the congregations of the Dutch Reformed Church and the English, alternately." A question being raised as to priority, Lord Bathurst trusted that "the same truly Christian spirit which induced the members of both churches to subscribe so liberally towards the erection of a common place of worship will induce them to forego any claim to supremacy in its use."

In November, Governor Bentinck died, and was buried beneath the chancel.

For some years services were held regularly, first by the Revd. R. Austin and afterwards by the Revd. T. R. Redwar, on behalf of the English congregation. The Dutch and Scots were not so fortunate. Predikant Schwiers

retired to the Hague, and prayers were then read by the Senior Elder of the Dutch Church ; at long intervals a service was held by a visiting minister of the Presbyterian Church in Demerara.

In November 1833—Berbice as a separate colony having been merged with Demerara and Essequebo two years before into the colony of British Guiana—a petition was laid before the Governor and Court of Policy from a large number of persons in Berbice belonging to the Scots and Dutch Reformed churches, asking that a salary be voted for a minister of their own, equal to that granted to the rector of the Church of England in New Amsterdam. Among the signatories were Simon Fraser, Peter Nicholas, W. Ross, C. Lyle, D. Macdonald, A. Bennett, Donald C. Cameron, Wm. Campbell, Gavin Fullarton, Hugh Fraser, Charles Matheson, John Carruthers, Wm. Forsyth, James Laing, George Laing, D. Fraser, Alex. Ferguson, H. J. Chalmers, W. B. Manson, Wm. Corlett, John Alves, Samuel Cannon, James Simpson, John Smyles, and G. McClennan. There was placed on the Estimate :

> " For a Scotch Church Establishment
> for one half-year ... ...5,000 Guilders "

In February 1835, there arrived in New Amsterdam the Revd. John Anderson. He was a Nairnshire man, had spent some years at Aberdeen University, and had afterwards studied Theology at Edinburgh. An intimation was made to the Rector and Vestry of the English Church that the Presbyterians would " require the alternate use of the Colony Church."

A dispute which had smouldered from the beginning now broke into open flame. On behalf of the English Church it was argued that the Dutch Church, which had been granted the alternate use of the building fifteen years before, had passed out of existence. The Predikant had left Berbice many years ago and had never been replaced. So much indeed was the church extinct that in October 1832, on the instructions of the Governor, Sir Benjamin D'Urban, their Sacramental Plate had been delivered into the custody of the Rector of New Amsterdam, " and is now in the possession of the present Rector." The Scots Church had just lately come on the field and had no real claim to an alternate use of the " Colony Church."

This argument was combatted by the Presbyterians. The Consistory (Vestry) of the old Dutch Kerk had included among its members Scotsmen ; the present "Committee of Management" included among its members Dutchmen. At one time the joint congregations had enjoyed the ministrations of a Predikant from Holland : they now had a Minister from Scotland. There had been no real break ; the existing body was but a fusion of the two congregations, as had been the case from the beginning.

Memorials and petitions, counter-petitions and counter-memorials winged their way to Downing Street, where they were analysed and judicially considered by Lord Glenelg. Judgment went in favour of the Scots-cum-Hollanders. Both parties were commended to a spirit of mutual forbearance, with little effect ; each party probably found that quality sadly lacking in the other.

Eventually the dispute was settled by the grant from public funds of an amount in aid of the building of a separate church for the English congregation, on condition that they "renounced all claim to the use of the Colony Church in favour of the Church of Scotland." The new church was consecrated on June 30, 1839.*

In March, 1836, Sheriff Whinfield had written to the Governor (Sir James Carmichael Smyth) urging that Berbice be divided into parishes. "Religious feeling, and a desire for instruction, on the part of the black population appears much more earnest than I have noticed in much longer civilized communities." He proposed six parishes, and suggested such names "as would not clash with those adopted for other parishes in British Guiana."† In June the division took place, the Governor and Court of Policy nevertheless "reserving to themselves the right of hereafter allotting the parishes according to the religious tenets of the majority of the inhabitants of each parish."

All Saints' parish was defined as comprising :

"The Town of New Amsterdam, Plns. Over-

*(Archdeacon Farrar's "Notes on the History of the Church in Guiana," *op. cit*).

†It may be noted that all the names suggested were adopted, except that "All Saints'" was substituted for "Christ Church." The latter name had already been chosen for a new Anglican Church in Cumingsburg, Georgetown.

winning, Providence, and all the Settlements on the left bank of the Canje River, it being declared that the Ministers of the Episcopalian Church and of the Church of Scotland, respectively, shall have jurisdiction over the whole of this Parish in regard to their respective Congregations."*

A Vestry was appointed whose lay members were Donald C. Cameron, John Cameron, Gavin Fullarton, David Melville, Allan McDonald and Charles Matheson.

In January, 1839, a Kirk Session was formed with four Elders, Donald C. Cameron, Allan McDonald, Francis Jackson and Richard Thomson.

For upwards of two years Mr. Anderson was the only Scots minister in Berbice. He played the rôle there taken some years before by the Revd. Archibald Browne in Guiana. His parish was Berbice. He lived in New Amsterdam—his headquarters were there—but Baptismal Registers, &c., reveal that not infrequently he visited plantations on the lower Berbice river and Canje creek and also on the East Coast and Corentyne Coast. He took an active part in stirring up Presbyterians—both Scotsmen and Dutchmen—in the rural parts of Berbice in the matter of the presentation of petitions which led to the allotment of parishes to the Presbyterian Kirk.

Mr. Anderson died somewhat expectedly in New Amsterdam in July, 1840. He was then 32. There is a marble tablet, erected by a brother, in the church. In recording their deep sense of the loss sustained by his death, the Presbytery of Berbice refer especially to the " strenuousness of the exertions which he made for the extension and advancement of the Kirk, more particularly when he was the sole Presbyterian minister in Berbice."

The next minister was the Rev. Alexander Stevenson, minister of St. Luke's. A house was bought in Main Street where a day school was started. Columns were placed under the gallery, " to support an organ," and lamps were installed for evening service.

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*As from October, 1922, the southern boundary was altered to the south side of Pln. Providence.

Mr. Stevenson resigned to become assistant minister at St. Andrew's, and was succeeded by his assistant, the Rev. John Bell. He is described by Governor Light as a "most zealous, active-minded man." Schools were started at Lochaber and Bleyendaal, on the left Canje. Mr. Bell took a keen interest in industrial education, and opened "the first agricultural school in the Colony." Vegetables, ginger, &c., were planted in the garden, but parents objected to their children being employed in such work unless they were paid for it, saying, "the children are sent to school to learn to read their book, and not to work for the schoolmaster." The school came to an untimely end.

Mr. Bell retired in April 1852, much to the regret of all his people who found in him a sincere friend as well as a minister. The next minister was the Revd. John McIlraith. Mr. McIlraith left the colony after the death of his wife from Yellow Fever He was succeeded by the Revd. Robert Duff, minister of St. Mark's.

Mr. Duff followed the adage, "Learn all you can of the country you live in." He had been the minister of two country parishes—St. Mary's and St. Mark's—and had penetrated the Mahaica and Mahaicony creeks; he had gone up the Demerara river, again and again, to the mission station at Christianburg; he had climbed the white sand dune which sentinels the sombre river at Indiana, in the Supenaam; he had preached within the walls of the old brick church in Fort Island. Now, although in practically a town parish, duty still took him into the deep woods: to Baracara on the Canje creek: and upon occasion, when supervising vacant parishes, to the upper Berbice river.

And in those days the "bush trip" must needs be by boat, with oars or paddles: a leisurely, sometimes even a tedious, mode of travel, but certainly affording time to study the country one passed through—and to gather all sorts of knowledge from the boatmen on the way and when one tied up to the bush waiting for the tide to turn!

Weaving together the material thus gathered, year after year, during quarter of a century—and adding other matter—Mr. Duff published an interesting, if discursive, book, "Notes on the Natural Productions of British Guiana" (Glasgow: 1866). The notes were written, he says, "at

different times and as opportunity offered, chiefly to occupy the time while travelling in my boat to visit missions and schools." The book was a sort of forerunner of Revd. Mr. Dance's "Chapters from a Guianese Log Book" (Demerara : 1881), but of much less ethnological value. Its interest is enchanced by charts of the several parishes, showing churches, schools, and plantations—most of which last have gone out of cultivation.

Mr. Duff retired in March 1869, but continued to live in Berbice. After many years in the colony he had become —which has not been uncommon—a "creolised" Scotsman. His "tall figure and stately carriage" is remembered by at least one old member. He died in Stanleytown, New Amsterdam, in August, 1878, at the age of 70.

The next minister was the Revd. James B. Dalgetty, the first Joint Minister of St. Andrew's Church. Mr. Dalgetty was followed by the Revd. John Rannie, who came from the Canadian Presbyterian Church.

During Mr. Rannie's time the house in Main street, where school had been held was sold, and a new school was built near the church. A new organ was imported which was placed at the east end of the church, downstairs.

Mr. Rannie's long ministry lasted until well within living memory : the aged, but hale, pastor in black broadcloth and wide-awake hat, with snow-white hair and beard, pedalling his way quietly but resolutely on a tricycle along the streets and lanes of New Amsterdam was a very familiar figure thirty or forty years ago. "Much of his best work," his successor wrote, "was of a kind that does not make much show. He delighted in ministrations to the aged, the infirm and bedridden, and was especially loved by such."

Mr. Rannie retired in January 1904, at the age of 77. He died in England five years later. A brass tablet in the church commemorates a "beloved and devoted minister." A large, and well preserved, photograph of the revered and kindly pastor looks down from the wall in the vestry of his old church.

Mr. Rannie was succeeded by the Revd. J. Whyte MacGill of St. Catherine's parish. Considerable changes

were made within the church. The side galleries were removed. A new organ was imported which was placed where the first organ had been, in the back gallery, The east end of the church was lined with crabwood and ceiled with crabwood and kerati, and the pillars were faced with cedar, greatly enhancing the beauty of the interior of the building. The church was re-opened for worship in March, 1909.

Mr. MacGill retired in February, 1923, after a pastorate of twenty-six years in the colony : all of it, in two parishes, in Berbice. He was the last of the ministers on the Clergy List.

Later ministers have been the Revd. Peter H. Nicoll, and the Revd. C. McKay Cameron.

ASSISTANT MINISTERS.

For a few years, about the middle of last century, the parish was able to contribute the moiety of the salary of an Assistant Minister, the other half being provided by Government. The first assistant minister was the Revd. John Bell, afterwards minister of the parish ; his successor was his brother, the Revd. Thomas Bell, afterwards appointed minister of St. Catherine's parish. Thereafter the parish found it impossible to guarantee the necessary moiety (£200), and the vote lapsed.

THE CLOCK.

All Saints' is the only Scots kirk in the Colony with a clock in its steeple—and a clock that strikes the quarters ! Its deliberate chimes in that quiet residential part of the town, with its wide red road, ample grassy parapets, and shadowed gardens seem to bring down to smaller folk in a narrow, pinched time some of the prosperous atmosphere of the spacious days of old Berbice.

There are two inscriptions on the clock : one, telling

that it was made in London in 1815, and another which reads :

THE
GIFT OF
WOLFERT KATZ
TO THE COLONY
BERBICE

Tradition says that the clock was imported by that wealthy planter for the great house of one of his plantations but that on arrival it was found to be much too heavy for the building.

At one time the clock was wound and kept in order by the Colony ; this is now undertaken by the Kirk Session.

CHURCH YARD.

In 1824, circumstances having rendered it necessary to allow interments elsewhere than in the general Burying Ground on Lot 32, 2nd Empolder, New Amsterdam, the Colonial Church Yard was appropriated as a Burial Ground. About twenty years later the question was raised whether it might not be desirable for the general salubrity of the town to discontinue burying in so central a situation, but it was pointed out that the high fees charged were a sufficient guarantee against the church yard being frequently used, the average burials there hitherto not having been more than two a year. It was however decided to make it imperative to build brick graves, which would be an additional precaution, and, because of the added expense, would be a further security against the ground being often resorted to.

All the old tombs are brick vaults, without names. Some of them are crumbling to the ground.

Burials in the church yard eventually were prohibited.

MANSE.

In 1869—in " Parson Dalgetty's time "—a property in

Queenstown, with ample grounds, known as "Essex House," was bought for $4,800 to serve as a manse for the Minister.

With its brick wall foundations—since in part broken away—and its durable frame of seasoned greenheart, this house bears all the marks of being one of the oldest buildings in the oldest part of New Amsterdam—the one time "Colony Town."

MISSION IN CANJE CREEK.

In 1839 a mission was begun on a woodcutting grant at Catharinsburg on the left bank of the Canje creek, about ninety miles from its mouth. This was carried on for some years until, in 1847, most of the resident population moved about forty miles lower down the creek, and the mission followed them. The new site was at Baracara. Here the people built a chapel, school house and dwelling for the teacher at their own cost. The mission also served a neighbouring village, Madelaine-Maria.

A year or two later Governor Sir Henry Barkly granted 12 acres of land to the Presbytery at Baracara.

The Schoolmaster-Catechist is Mr. B. Farley. The minister of All Saints visits the Mission quarterly.

ST. CATHERINE'S PARISH CHURCH.

WEST BANK, BERBICE RIVER.

(St. Catherine's Parish).

In October 1836, all the Settlements on the West Bank, Berbice river, from Pln. Zorg-en-Hoop to Pln. Herstelling, both inclusive, were declared to be within the Parish of St. Catherine.

In December there was tabled in the Court of Policy a petition signed by "a majority of the proprietors and inhabitants of the parish" desiring that "the parish shall be Presbyterian." As in other rural parishes of the colony, so here, the Scotsman and the Hollander had joined forces : the signatures include A. Van Ryck de Groot (Pln. Zuidwyk), William Ross (Pln. De Resolutie), T. W. Overmuller (Pln. Nieuw Hoop), Peter Campbell, R, Burns, T. M. Houston, F. G. Carbin, G. Prass, Andrew Ross and Robert Mackenzie.

At that time the west bank of the river, to a distance of forty or fifty miles from its mouth, was a row of plantations, chiefly coffee. "De Liefde," "Bestendigheid." "s' Gravenhagen," "De Resolutie," "Rossfield," "Guelderland," "Dankbaarheid," their dark-foliaged fields white with blossom, as if there had been a heavy fall of snow, are to-day but names. In the lower river there were a handful of Scotsmen ; but the upper river was predominantly Dutch. The prevailing language there was the creole Dutch.

The parish having been allotted to the Presbyterians, in February 1837, there landed in Demerara Mr. Robert Menzies who had been licensed to preach by the Presbytery of Edinburgh. He was ordained in the parish church of St. Mary (Mahaica). and began work in March on the West Bank, Berbice. He lived, with his wife, at Pln. "De Resolutie."

In June a vestry was appointed whose lay members were A. Van Ryck de Groot, G. Prass, R. Mackenzie, Wm. Chisholm, W. Huitzen and Andrew Ross. The first vestry meeting was held on September 7 at Pln. Zorg-en-Hoop, when, "taking into consideration the advantages arising

from the education of the Negroes," it was resolved that a school should be held two days a week in the lower district, at Pln. Standvastigheid. There were two schools in the upper district.

In 1838, the Combined Court voted 16,000 guilders for the erection of a parish church, the parishioners having subscribed about 4,000 guilders. It was decided that the church should be built on Pln. Dankbaarheid, a flourishing coffee estate, then about the middle of the populated part of the parish. In December of the following year it was reported that the church was " in course of erection."

In August 1840, Mr. Menzies was translated to St. Luke's parish, Demerara. He was suceeded by the Revd. Alexander Riach, assistant minister of St. Saviour's parish, who was inducted in the nearly completed church on the 23rd. The church was opened on January 3, 1841.

Reporting to the Court of Policy the vestry said they believed the church was " as elegant and as faithfully finished a building as any of the kind in the Colony." There were however a few additional requirements the cost of which they hoped Government would defray. The ground around the church must be cleared, drained and levelled; the brick pillars required strengthening; approaches must be made from the river and from the public road: a space should be cleared and railed in for a burial ground, which was much wanted; back and book boards should be put upon twenty of the front benches of greenheart; the pulpit and the clerk's desk should be polished; a bell must be bought, and the top part of the cupola enclosed with jealousies; arsenic was needed to destroy the wood-ants; and there was wanted a Beadle, the salary of that great man being a hundred dollars a year. The Court voted sums for the several services.

Vestry meetings were held at times at Pln. Zorg-en-Hoop, Pln. Balthyock, Pln. Standvastigheid, and " In the Vestry room at Dankbaarheid."

In April 1841, the Vestry—which like most Vestries of the period was not backward in making its wants known—again approached Government. The parish was about thirty miles in length, and contained four sugar and twelve

coffee plantations. It had a population little short of three thousand but so divided by abandoned estates and ungranted Crown land that the minister had to preach at three different stations every Sabbath. This entailed much travelling, which, except when the tide suited and a crew could be got together, must be done on horse back over bad roads. The parish needed an Asssistant Minister. If the Court would guarantee one moiety of his salary the Vestry would guarantee the other. An amount of £200 was placed on the Estimate as the moiety of the salary of an assistant minister, and the Revd. James Young was shortly afterwards appointed.

In November—the rains having descended—the roads went from bad to worse. They are described in restrained language as " wretched." No repairs had been done to them for the last three or four years ; they were overgrown with grass and bush ; while the bridges were in so ruinous a condition as to be impassable without danger, even on horseback,

In 1842 the Combined Court voted the moiety of the cost of a chapel in the lower district. This seems to have been built at Ithaca.

In February Mr. Riach resigned, to become minister of the Lutheran Church, Berbice. He was succeeded by his assistant, the Revd. James Young. It being impossible for the parish, because of the embarrassed condition of property, any longer to guarantee half the salary of an assistant minister the vacancy was not filled and the Government vote lapsed.

In March, 1844, Mr. Young, who was in sympathy with those ministers who had seceded from the Established Kirk, resigned his appointment and returned to Scotland. His two immediate successors—the Revd. George Anderson and the Revd. Thomas McCune—died of Yellow Fever in New Amsterdam, both within the same year. The next minister was the Revd. Thomas Bell, assistant minister at All Saints. Mr. Bell lived at Lonsdale.

Like his brother Mr. John Bell, the Revd. Thomas Bell took a deep interest in industrial education, showing an intense and sympathetic concern for the freedmen who with

little light to go by were struggling with the problems into which they had been precipitated by Emancipation. Addressing the Government Mr. Bell wrote :

> " The people are poor, and most of them grossly ignorant. . . . A public duty, and no less the interest of those whose income and property depend upon the character of the labouring population, is to adopt effective means for raising their condition morally and intellectually. . . . The moral aspect of the people for ages must depend upon the bias given to them in the present half-formed state of society."

Writing the Governor (Sir Henry Light), describing the ardent desire among both young and old to learn to read the Bible, Mr. Bell gives this delightful peep at his black scholars of eighty years ago :

> " I have myself witnessed grown men and women, parents of families—sometimes grandparents—sitting in their classes and spelling out their lessons : an old grey-haired man, apparently verging on the three-score and ten, in the midst of a class of young and old, and nestling in his arms a child of some four years, repeating together little words of one or two syllables, the while their instructor, a boy of nine, half hidden by the lesson-board which was hung on his breast, his eyes peeping over the top, held a pointer which his hand was scarcely able to reach round the side."

There is mention of a chapel-school in the village of Cabour. On alternate Sundays Mr. Bell held service in the Lutheran church at Augsburg.

In 1846 Sir Henry Light, whose sympathy with and desire to guide the black people to a wise use of their lately-granted freedom was so marked a feature of his administration, presented the parish with a Set of Communion Plate : two trays, a flagon and two cups. All bear this inscription :

PRESENTED
TO THE PARISH
OF ST. CATHERINE'S BERBICE,
BY HIS EXCELLENCY
HENRY LIGHT, ESQUIRE,
GOVERNOR OF BRITISH GUIANA
MDCCCXLVI.

The plate is still in use.

During the year 1847, there was a breach in the backdam of the estate,—Pln. Dankbaarheid. The koker, the hollow trunk of a mora, was much decayed. Bush water from the swamps aback flooded the plantation. The river dam also gave trouble, with the result that at high tide the water overflowed the church yard and impeded the digging of graves. The estate in fact was in course of abandonment. The public road being impassable, Mr. Bell suggested throwing up a road from the church to the water-side, and erecting a stelling. This was done.

About 1866 Mr. Bell retired, to the great regret of all his people, particularly the humbler members to whom he had been a frank but sympathetic friend. They had learned to know and to trust him. He was followed by the Revd. John Kinnison, minister of St Mark's.

In September 1871, the "Chapel at Ithaca" narrowly escaped destruction by the bursting of a lamp during evening service.

The question of removing the old parish church, which had been mooted more than once, now became acute. All the plantations in the neighbourhood had been abandoned. "Bestendigheid" had gone, as had "Rossfield"—the red unpicked coffee on the bushes falling and blackening the ground. "De Resolutie" had been thrown up. "Dankbaarheid" itself, which a few years before had yielded its twenty thousand pounds of excellent coffee, shipped direct from the stelling to Europe, was relapsing into bush. It was decided to move the parish church lower down the river.

In March 1875, Mr. Kinnison retired. He was succeeded, a year later, by the Revd. Francis A. Ross. Mr. Ross energetically pushed on the work of moving the church. The building is described as being now in "an almost tumble-down state." It was demolished and such materials as could be used again were taken away. The old site was finally abandoned.*

*The spot on which the first parish church stood is now covered with second-growth thorny bush which one can explore only by cutting a trail with a cutlass, and hardly then at high tide. It is all of a piece

The new parish church was erected at Ithaca. It took the place of the old "chapel". The building was opened on May 26, 1878.*

In 1880, after an active ministry, Mr. Ross was translated to St. Luke's parish, Demerara. His successor was the Revd. Robert L. Lewis, who lived only four months and is buried at Ithaca. The next minister was the Revd. Peter Galbraith whose genial manner and kindly ways endeared him to his people. His sudden death in February, 1884, was much lamented, the Presbytery referring to him as one who "well upheld the dignity both of the Christian Ministry and of the Church of Scotland."

Mr. Galbraith was succeeded by the Revd. Alexander C. Pringle, who was drowned at sea in September, 1896. The next minister was the Revd. J. Whyte MacGill.

In 1901 the weight and vibration of the church bell was found to have so shaken the belfry on the roof that that structure was on the verge of collapse. The bell was accordingly removed, the belfry was taken down, and a separate belfry was erected in the yard. Those wide-mouthed bells —old plantation bells, most of them—rung by ardent bell-

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with the "abomination of desolation" which, except for a little scattered provision growing or woodcutting, marks practically the whole of that once blossoming "upper district." A parish note in the "Scottish Church Record" for July, 1917, reports :—

> "Two of the parish elders recently while working in their farms at the site of the old church at Dankbaarheid, found an old tomb about eight feet square and six feet high, with the inscription in good preservation :
>
> 'Matthew A. Stewart of Lochridge, Ayrshire, N.B., who died here September 10th, 1835.'
>
> "All the other tombstones seem practically to have disappeared, while this one—of better workmanship—is in almost perfect condition."

Matthew A. Stewart of Lochridge, Ayrshire, was one of the many Scots in the old time who coming to Guiana to make their fortune, and to make it quickly, were fated never to return to their native mountains but to leave their bones beneath the dim jungle of a forgotten plantation on the Mudflat.

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*The Golden Jubilee of the opening of the second parish church was celebrated in September, 1928, "with great enthusiasm," a stirring sermon being preached by the Revd. Thomas O. Duncan, interim minister of St. Andrew's church, Demerara.

ringers, were responsible for the disappearance of the cupola, belfry, or "bell-tower" from the top of more than one country parish church. Thereby those particular buildings—severely plain, after the fashion of the auld kirk in Scotland—became plainer still, and are left with hardly any more outward architectural ornament than the "logies" in which some of the early Presbyterians sang their Psalms and Paraphrases. Within, a good deal has been done to beautify all of the parish Churches.

In 1904 Mr. MacGill was translated to All Saints. He was succeeded by the Revd. James Aiken, who went to St. Thomas's in 1914. His successor was the Revd. William McWhirter, who resigned in 1917. The parish for some time was then in the temporary charge of the Revd. J. A. Scrimgeour of the Canadian Presbyterian Church.

The present minister is the Revd. Mortimer A. Cossou.

Apart from the parish church, services are conducted at "Hollandia," an outpost station about 75 miles up the river. This station was established in 1906, from the other bank, but is geographically within the borders of St. Catherine's parish.

EAST BANK, BERBICE RIVER.

(St. Clement's Parish).

In October 1836, the Settlements on the East Bank, Berbice river, from Pln. Everton to Pln. Onderneeming, both inclusive, were declared to comprise the Parish of St. Clement.

At once there began, by petition, the normal tug-of-war for the allotment of the parish. One petition with a few signatures stated that "as the Ministers of the Church of England resident in Berbice have as frequently as their time would permit been in the habit of performing Divine Service in a logie on Pln. Deutichem, the appointment of an Episcopalian minister would be preferred." This petition, however, was outweighed by the Scots, with their natural allies the Hollanders. Two petitions, to each of which were attached pages of signatures, came in from "a majority of the Proprietors and Inhabitants of the Parish" asking that "the Parish shall be Presbyterian." Among the signatories were Gavin Fullarton and A. McDonald (Pln. Everton), William Campbell, D. C. Cameron (Pln. L'Enterprize), Gavin Fullarton, Jr. (qq.—or attorney—Pln. MaRetraite), G. B. McKenzie, George and James Laing (for selves and as Attorneys for Robert Semple, Plns. Friends, Mara and Germania), William Forsyth (Pln. Schepmoed), Wm. Ross (qq. Pln. Busé's Lust), Alex. Park (Pln. Friends), John Junor and Allan Cameron (Pln. Highbury), E. Van Rossum (Pln. Rotterdam), T. Overeem, J. V. Mittelholzer (manager, Pln. Mara and Germania), and C. L. Knegt (Pln. L'Esperance). Two months later it was announced that the parish had been allotted to the Church of Scotland.

In September 1837, there arrived at Demerara, in the barque "Glasgow," 52 days out from the Clyde, the Revd. Robert Hardie, with his wife. He was gazetted to be minister of the parish. Mr. Hardie's life in the colony was destined to be brief, for on the 24th of the following month, after a short illness, he died at Pln. Bohemia.* The parish

* From some biographical facts published in "Fasti Ecclesiae Scoticanea," it would appear that Mr. Hardie had been Professor of Logic and Rhetoric in Anderson's College, Glasgow, before coming to Demerara. On November 10 1837, he was granted the degree of LL.D. by the University of Glasgow, report of his death not yet having reached Scotland.

ST. CLEMENT'S PARISH CHURCH.

was then placed in the temporary charge of the Revd. Robert Menzies, minister of St. Catherine's.

In May 1838, a vestry was appointed, its lay members being George Laing, William Campbell, Baillie Chisholm, G. Turnbull, J. V. Mittelholzer and William Nicholson. The first meeting was held on June 7 at Pln. Brothers. 22,000 guilders having been voted by the Combined Court for church accommodation in the parish, it was resolved that a parish church to accommodate 700 people be erected in the lower district, and that a Chapel of Ease for 500 people be erected in the upper district. The lower district extended frem Pln. Everton to Pln. Highbury, and the upper district from Pln. Plegt Anker to Pln. Bloemhoff.

Mr. George Laing (on behalf of Messrs. Robert Semple & Co.) agreed to give a piece of land for a chapel near the sideline trench of Pln. Germania, adjoining Vryberg. At first it was intended to build the parish church on Pln. Sisters, but a difficulty having arisen as to obtaining immediate transport of the land it was agreed to accept an offer made by Mr. George Laing of a site, with transport forthwith, on Pln. Friends. Plans and specifications of both buildings were furnished by Mr. John Carruthers, and tenders for their construction were invited by advertisement. The contract for the chapel was awarded to William MacAdam (15,800 guilders), and that for the church to Roderick McKenzie (18,600 guilders).

In January 1839, the second minister of the parish arrived,—the Revd. Andrew Buchanan.

Hardly six months had elapsed since the abolition of Slavery but already plantations in the parish were feeling the effect of the withdrawal of labourers from the field, and in many instances from the district to more salubrious situations on the sea coast. As usual, shrinkage in the labour supply affected first the public roads, then maintained by the estates. Pointing out that the want of passable roads made it difficult for him to visit the upper district. Mr. Buchanan forwarded to Government a letter signed by the proprietors and attorneys of estates in that quarter guaranteeing one moiety of the salary of an Assistant Minister, who must live in the upper district, if the Combined Court would vote the other moiety. This the Court did in February 1839.

But Mr. Buchanan was not to be spared to see the opening of either of the two churches in whose building he had taken so deep an interest. Travelling to Georgetown on September 19, three days later he conducted a memorial service held at St. Andrew's for the Revd. Andrew MacFarlane, assistant minister, and himself passed away in Georgetown on the 28th. Deep regret was recorded by Presbytery at the death of one " whose piety, zeal, talents and amiable disposition had endeared him not only to his Brethren but greatly to his Parishioners."

On December 29 1839, the chapel at Germania was taken over from the contractor. and it was decided to call it " The Upper St. Clement's Church." The proprietors of the estate levelled and drained the land on which the building stood. The church was attended not only by people in the neighbourhood on the east bank, but also by residents on Plns. Dageraad, La Prudence, Waakzaamheid and other settlements on the west bank, who came across by boat and disembarked at a landing place by the church.

In January 1840, an assistant minister arrived for the upper district. This was the Revd. William Graham, who lived there and did work which was much appreciated.

In May the parish church at Friends was finished, and was taken over.

A few months later—in September—filling a vacancy which had lasted a year, Mr. Graham was appointed parish minister, and left the upper for the lower district where he lived at Pln. Brothers. The upper church, opened with such promise a year before, then suffered neglect. " Nearly twenty miles of bush lots" now separated the upper district from the lower district, and this made travelling by road almost impossible ; practically the only mode of access was by water, Mr. Graham found it impracticable except at rare intervals to visit the upper district ; and the Church at Home were unable to procure an assistant minister.

In May 1842, overtures were made by many planters and others in the upper district—including some hitherto staunch Presbyterians—that the chapel might be taken over and supplied by the Anglican Church. An English clergyman (Revd B. Spooner) had lived at Mara, had held ser-

vices and had worked in the district for the better part of a year.

In August the Revd. William Graham, who is spoken of as "faithful and zealous," but does not appear to have been robust physically, died. He was succeeded by the Revd. Patrick Campbell, who had been in charge of the Supenaam Mission.

By November the prospect of regular, or indeed anything but the most spasmodic attention to the "upper church" by the Presbyterian Body had become hopeless, and the proprietors of the plantation advertised transport of the land on which the building stood to the Church of England. Transport was opposed by Presbytery. Much correspondence reached Downing Street. Eventually the Scottish Church found it impossible either to supply an assistant minister for the upper district or to guarantee the payment of half the salary of an assistant minister; and the Government vote was diverted to the Church of England. The Chapel at Germania continued to be held by the Presbyterians, and to be supplied at intervals—for some years at extremely rare intervals—by the parish minister.

Mr. Campbell departed the Colony in March, 1848.

Following his departure there was a vacancy of nearly twelve months when the parish was in temporary charge of the Revd, Thomas Bell (St. Catherine's) whom Presbytery thanked for his "laborious and faithful exertions." The next minister was the Revd. Alexander Riach (formerly of St. Catherine's parish) who died in New Amsterdam, a month after his wife, in April 1855. The parish then suffered another of those protracted vacancies which, marked by the drifting away of some even normally staunch Presbyterians —and much more of members and adherents less strongly attached—have inflicted from time to time irreparable injury to the Church of Scotland in British Guiana. Two years later another minister was appointed: the Revd. George Harper. He was succeeded by the Revd. James Huskie. During Mr. Huskie's time the parish church, which with most of the buildings had got into great disrepair, was extensively repaired, being re-opened in July 1872. Mr. Huskie was translated to St. Saviour's parish. The next minister was the Revd. William Barnhill, to whom, although a man of "exceedingly peculiar habits and strange idiosyn-

cracies," his people were much attached. He died in October 1883, and is buried in the churchyard at Friends.

The parish which had suffered some strokes of misfortune in the past was to be singularly happy in its next minister, not merely in the length of his ministry (which may sometimes be a defect) but in the wearing quality of that long pastorate. In April 1884, the induction took place of the Revd. James Speirs.

A warm friend to all exiles from the mists and moors of his native land, a very Scot among Scots, Mr. Speirs realised that the Kirk in Guiana embraces, and will probably embrace more and more among its numbers many who are not Scotsmen, who have not a single drop of Scottish blood in their veins, yet are faithful members and followers of the Kirk, as were their fathers who sleep within the shadow of its walls. They are Presbyterians. They have "grown up in Scotch Church."

Mr. Speirs was deeply interested in the humbler members of his congregation. He was not their minister only; he was their patient and sincere, always heartening, counsellor. His work was characteristically practical. He had little sympathy with a merely emotional religion. Though their spiritual good was his first care he was also keenly interested in the temporal welfare of his parishioners, and founded and carried on for some years under his chairmanship a Farmers' Association which did excellent—he would have said, "some good"—work among the farmers of the Berbice River. He was the founder of the Berbice Library which, he hoped, would stimulate young men to read the more deeply rooted books in English literature. It is now defunct.

Mr. Speirs was a writer himself, and contributed to the "Scottish Church Record"—a magazine in whose foundation he was a prime mover, and which he edited for two years—a series of papers which afterwards served as an introduction to the collection of over a thousand proverbs published in his delightful book, "The Proverbs of British Guiana" (Demerara : 1902).

Some years before, the "upper church" at Germania, which had fast been falling into decay, collapsed—the

roof falling in. Mr. Barnhill took the building down and was preparing to rebuild when he died. Mr. Speirs varied the plan, and determined instead to add to a school building at Mara and use it for the double purposes of school and church. The old site at Germania was then abandoned, and is interesting now to any Old Mortality only as "where the first church stood."

The little church-school, with its square tower rising among trees, makes a pretty picture at Mara.

After a pastorate of twenty years, to a month, Mr. Speirs left the colony in illhealth, and died two days after reaching England, in April, 1904. He is buried at Rothesay, His death was greatly mourned throughout the parish, and in Presbytery, "where he was especially valuable as knowing more than any other member the life and character of our Country Parishioners." A marble tablet was erected to his memory in the parish church, where also an excellent enlarged photograph of him hangs in the vestry.

Later ministers have been the Revd. George Petrie, and the Revd. Stevenson MacGill.

The present minister is the Revd. Mortimer A. Cossou.

Apart from the parish church, services are conducted at Edinburgh, and at Mara.

EDINBURGH STATION.

A separate word or two must be written about the Station at Edinburgh. At one time it was within the boundaries of All Saints' parish but was transferred to St. Clement's in 1922. The first church-school was a little structure with manicole walls and a manicole "trash" roof, built by Mr. Duff. Mr. Rannie took this down—the building itself abbetting the demolition—and erected a wooden building. In later years a wash set in from the river which led to the abandonment of the public road, by the waterside, and the making of a new road further inland. This led to the removal of the church-school and its erection on a safer spot near the new road. That was in September 1929.

But the chief reason for a special note about Edinburgh is the Catechist who was in charge of the station for many years. This was John Adonis. He was of the Yoruba nation and had been born in the Niger valley, in Africa. When in the field. a little boy, he was caught and was sold to the Arabs with whom he remained for three or four years, minding their cattle. Then he was left with a black tribe as the price to be allowed to pass through their country. Lastly, walking in a slave coffle, he was taken to the sea coast and was sold to the Spaniards, By them he was put aboard a slave ship, with many others, and sail was set for some Spanish colony—Cuba or Brazil—across the big water. The smuggler was chased and captured by a British war-vessel, the slaves were freed, and the lad—a "Liberated African"—came to British Guiana, and was indentured to Pln. Highbury.

After his indenture he settled at Edinburgh, and going to Sunday school learned his letters until he was able to read the New Testament. Later on he became a Sunday school teacher. About 1880 he was asked by Mr. Rannie whether he would become Catechist at Edinburgh. He hesitated, thinking himself not learned enough, but ultimately took the post. There were then about twelve members. In a few years the numbers had grown to be nearly a hundred.

John Adonis died much loved and respected by those among whom he laboured, in October 1917, being then over eighty.

ST. SAVIOUR'S PARISH CHURCH

EAST COAST AND CORENTYNE.

(St. Saviour's Parish).

On June 16 1835, some planters and others, "anxious to extend the benefits of religious instruction to their labourers, as the best means of preparing them for the rational enjoyment of freedom," then rapidly approaching, met at Pln. Alness on the Corentyne Coast. There were present: J. O. Lockhart Mure (Chairman), Donald Ross, Duncan Fraser, G. B. Davies, Robert Robertson, and Drs. W. R. Taitt and D. K. Taylor. It was resolved:

"That a Church be built, with a residence for the Clergyman;

"That a subscription list be immediately started to defray the expense of said Establishment;

"That Pln. Auchlyne appears to be the most eligible site for said Establishment and Residence;

"That in consequence of a letter submitted by Mr. D. Ross from the proprietors of Auchlyne, offering that estate for sale for the sum of 3,800 guilders, payable with interest in 12 months from date, Mr. Ross be requested forthwith to conclude the purchase of said estate, *cum annexis*;

"That the same shall in future be called 'The Lower Corentyne Church Establishment';

"That the said Establishment shall be under the control and management of all the subscribers whose respective subscriptions shall amount to five Joes or upwards,* or of a Committee to be appointed;

"That a subscriber of five Joes shall have an additional vote for every additional five Joes he may subscribe;

"That as soon as the subscriptions shall be completed a meeting of subscribers of five Joes or up-

*Five Joes = 110 guilders, or $44.

wards shall be called, and in the meantime Donald Ross, Duncan Fraser, and R. Robertson act as a Committee for carrying out the intentions of the meeting, with Mr. G. D. Davies as Treasurer ;

"That the Church and Residence when completed shall be offered for immediate accommodation to a Clergyman to be sent by the Church Missionary Society, but on the understanding that the right to and in the property shall always be vested in the subscribers ;

"That each subscriber of five Joes and upwards shall be entitled to such a space in the church sufficient for a pew for his own accommodation and that of his family."

The following subscriptions among others were promised :

Pln. Port Mourant	...	... 550 guilders.
„ Mary's Hope	...	... 550 „
„ Kilcoy	...	... 440 „
„ Albion	...	... 550 „
„ Hampshire	...	... 550 „
„ Alness	...	... 770 „

The total promises amounted to 4,961 guilders.

In September it was reported that Pln. Auchlyne (which had been a cotton estate once but was now used for pasturing cattle), with the buildings thereon, had been bought, together with the adjoining abandoned property, Letter Kenny. Pln. Auchlyne, comprising 333 acres more or less, was the western two-third of Lots Nos. 17 and 18 ; Letter Kenny was the eastern three-fourths of Lot No. 16.*

A contract was then made with a carpenter to

"take down the Logie at Pln. Auchlyne and transport it to the front Reef ; lay on the Alibana leaves (thatch), make shutters and five glass windows, and

* Upon survey of the coast at first the land was divided into Lots, numbered or lettered in order separately to distinguish them. When these were taken up for plantation the lot was given a name—usually, but not always. Some localities, particularly in Berbice, have never got beyond the Lot number which distinguished them at the beginning.

doors, and as many benches as may be required, a pulpit, and a robing room "

for 1,750 guilders, " to be paied when taken over."

A few months before there had begun work on the Corentyne Coast a missionary of the Anglican Church—the Revd. J. H. Bernau. His district extended over thirty miles among about 2,500 people, whom he visited during the week and preached to on the Sabbath. He baptized many Apprenticed Labourers and married a few, " the banns being published on the estate, where service was often performed in the verandah, or under a tree, or even in the boiling-house."* A church having been erected at Auchlyne, and one of the dwelling houses repaired, Mr. Bernau took up residence there and was paid by the " Church Establishment."

In October 1836, the parish of St. Saviour was constituted, " to comprise the Settlements on the East Coast of Berbice and Corentyne Coast and River." Thereupon a petition was addressed to the Governor and Court of Policy stating that " as the Revd. Mr. Bernau of the Church of England has been officiating in the parish for more than twelve months, and all classes who have attended his ministry have become accustomed to the services of the Church of England the petitioners are desirous of having the parish placed under an Episcopalian Minister."

Counter-petitions however came in from Presbyterians including Donald Ross and Donald Campbell (Pln. Port Mourant), Alex. Ross, J. Edmundson, A. McFarquahar, Thos. Gray, T. T. McKenzie, William Shields, William McCulloch, M.D., Geo. MacMalcolm, Allan Houston, Alfred Foderingham, and Robert Mitchell. In December the parish was allotted to the Church of Scotland. Mr.

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*" Missionary Labours in British Guiana," by Revd. J. H. Bernau (London : 1847).

Mr. Bernau affords this further peep of bygone days, and of an old-time " Apprentice," on the Corentyne Coast :

> " One day an old negro, walking on crutches, came to Auchlyne and said, ' Massa we have heard you preach ; me should like to learn read that book.' ' You are rather an old scholar. ' Never mind, massa, me will try.' He was taught his letters, and learned to read tolerably within six months. Being unable to walk he would sit poring all the day over his New Testament, and often came into my house, saying, ' Massa, this word too hard for me. Cut it up'."

Bernau thereupon left the coast, to the regret of many, and his name thereafter is associated with the Anglican Mission at Bartica,*

The parish was then supervised for some months by the Revd. John Anderson, minister of All Saints.

In June 1837, a Vestry was appointed whose lay members were Robert Taitt, Robert Robertson, G. B. Davies, D. R. Taylor, Donald Ross and Duncan Fraser. During the following month the Revd. Francis Forbes landed in the colony and was gazetted to the parish. He had been ordained by the Presbytery of Aberdeen in May.

During the following year the subscribers to the "Corentyne Church Establishment" offered the eatates Auchlyne and Letter Kenny, with all the buildings thereon, to the Vestry for use of the parish, on condition that the Vestry assume all debts and liabilities, for 7,800 guilders, which offer the Vestry accepted "on consideration of receiving from the original subscribers the amount of their subscriptions as part of the purchase money." Transport from the "Committee of the Corentyne Church Establishment" to the "President and Vestry for the time being of St. Saviour's Parish" was passed in November 1839.

The church being incomplete a supplementary contract was made

> "to raise the building three feet off the ground on brick pillars, to make a row of plain pews with backs in the centre of the church, to make benches without backs, to neatly finish the pulpit, and to strip the thatch and shingle the roof."

In December the Revd. Alexander Riach was gazetted as Assistant Minister of the Parish, an office he vacated on

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*Although there had been no resident minister the district was not unknown, nor had been wholly unvisited, by the Presbyterian Church. Ten years years before, the Revd. Archibald Browne had solemnized a double wedding when he married Wolfert Katz to Susan Barclay Fraser, and Charles McKenzie Matheson to Margaret Nicolson Fraser on January 9 1826, at Pln. Palmyra. Visits had been paid by the Revd. Donald MacIntosh, minister of St. Mary's parish, and by the Revd. John Anderson, minister of All Saints. And the Revd. William Stewart was privately employed by the proprietor of No. 58 for nearly a year before his appointment as minister of St. Mark's in December 1836.

his appointment next year as minister of St. Catherine's. The vacancy was not filled.

In 1843 dismal accounts are given of the roads. From No. 50 to No. 63 travellers "must needs go on the sand beach," and thence to Skeldon (No. 80) by water. Two years later nearly all of the roads had become "sloughs of despond." Few dared to come to church in wet weather; and old people and children could not. In some places water ran over the road four feet deep, with mud below so soft that one sunk in it.

In 1844 application was made to the Combined Court for leave to sell Letter Kenny. The estate had been bought only because the owner of Auchlyne, who also owned Letter Kenny, refused to sell the one estate without the other. There were no buildings on the place; the dams had "sunk"; and there was no drainage except through Auchlyne. Permission was granted. Some years later the estate passed into the hands of some labourers for $650.

About the middle of the century the parish was at a low ebb. The church was in great disrepair. Apathy and indifference prevailed. A Catechist is instanced who did not "devote himself to the duties of his calling," but rather "followed after extraneous pursuits." Such divigations were not confined to the Catechist.

The Revd John McGuffie stands out as an excellent type of Country Parson. "Genial, kindly, active; ever on the move amongst his people; counselling them in their perplexities; encouraging them in their disappointments; consoling them in their distresses; superintending the education of the young: in his daily walk and conversation a true Pastor." Whilst on leave Mr. McGuffie accepted a parish in Scotland, and the tidings that he would not return was received with sorrow, Presbytery recording its regret at parting with "a Brother whose ministerial career in this land has been so creditable to himself and the Church of which he is so faithful a Minister."

In 1867 the 2nd depth of Pln. Auchlyne was applied for and granted. A new manse was erected in 1872. In the late 'seventies the church had got into such

extreme disrepair that it was determined to demolish the building and erect a new church. It was opened in January 1878.

On September 4 1892, during the absence on leave in Scotland of the Revd. A. H. Anderson, minister, this church was totally destroyed by fire. The fire broke out on Sunday, during the performance of worship by the superintending minister (Rev. Mr. Pringle), and in less than ten minutes the whole building was in flames. Funds were collected in Scotland, in the parish and elsewhere, and the new—the third—parish church was opened in September, 1894.

The material used in this structure is not the most durable wood, and it is hoped that in time it may be practicable to erect a better building.

Mr. Anderson, whose health was affected by the disaster and the anxiety and labour of rebuilding died in January 1895. He was succeeded by the Rev. James Rae, minister of St. James' parish, who after a laborious pastorate in two parishes, extending to twenty-four years, retired in April 1917.

The present minister is the Revd. A. E. Dyett.

Apart from the parish church, services are conducted at Skeldon ("St. Cuthbert's"), Eversham ("St. Aidan's")—the most spacious and beautiful church in the parish—Fyrish ("St. Oswald's"), No. 1 ("St. Columba's"), and at Rose Hall.

Some years ago the greater part of Auchlyne was leased, the rental derived augmenting the funds of the Parish and of Presbytery.

MISSIONS.

St. Andrew's Kirk—in the words of the Revd. Archibald Browne—was built "with a view to afford the Scottish part of the Community an opportunity of having the Ordinances of Religion administered to them according to the Form of the Church of Scotland." This limitation of the purpose of the Kirk went by the board, if not before, certainly at latest with the formation of the rural parishes. It soon became evident that if the Kirk was to be a living Body in Guiana, deeply rooted and capable of development, it must have a wider purpose ; and no stronger impetus in that direction came than from ministers of the Metropolitan Kirk.

Particularly did the missionary spirit show itself after the Abolition of Slavery when the need for leading became more and more apparent among the scattered rural communities.

In 1841 Presbytery formed a "Committee of the Supenaam Mission" for the management of a mission primarily for liberated Africans in Essequebo. Of this mission some account is given in a later page.

In December 1860, at a public meeting held in St. Andrew's kirk—Governor Wodehouse in the Chair—there was formed a "Presbyterian Missionary Society," with the following rules, *inter alia* :

> "The first object of the Society shall be to support, either in part or wholly, a certain number of Licentiates or Ordained Ministers to act as Missionaries or Assistant Ministers ;
>
> "If funds will permit, Catechists also shall be employed to labour among the Coolies, Chinese, or other immigrants, or among the native tribes ;
>
> "Contributors of not less than $5 a year shall be members ;
>
> "Donors of not less than $100 shall be life members ;

> "The Council shall consist of six : half Clergymen, and the other half Laymen."

Annual general meetings were held in St. Andrew's Church, at which the Governor, or in his absence some other prominent layman took the chair. A report was read and addresses were given on some phase of mission work.

A deep interest in the Society was taken by the Rev. Archibald D. Murray (Minister of St. Andrew's), who was indeed responsible for its formation. He writes :

> "I am at present unusually busy. I have been going through the various country parishes, holding meetings in each, and trying to stir them up in the cause of Missions."*

Mr. Murray passed away, but the torch was grasped by his successor, the Revd. Thomas Slater, of whom on his retirement after twenty-three years' memorable work at St. Andrew's it was recorded : "He was the life and soul of the Missionary Society, for many years its Secretary, and spent large sums of his own money towards its support."

But as the years went by interest waned ; it became increasingly difficult to secure and keep members : while the desirability of placing the management and control of all the religious work of the Kirk under one authority became more and more apparent. Eventually the Presbyterian Missionary Society was dissolved, and supervision of and responsibility for the missions was assumed by Presbytery, as from June 1904. A Committee was formed directly to manage the missions, under Presbytery, named "The Church of Scotland Missions Committee." Its first meeting was held in August 1904. This Committee still functions, under circumstances of increasing financial stringency.

Four Missions are carried on which, in order of date of establishment, are described hereunder.

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* "Memoir" by the Revd. James Smith (Edinburgh, 1864).

AROABISCE COAST, ESSEQUEBO.
(St. David's Mission).

About the time of Emancipation the Hon. John Croal bought an abandoned cotton plantation, " Good Hope," at the mouth of the Supenaam river and shortly afterwards began to sell parcels of land there to liberated Africans who having served their periods of indenture were now at liberty to settle where they wished. As a safeguard against their becoming merely squatters, retrograding into superstition and savagery, Mr. Croal asked Dr. Struthers to establish a mission among them, giving six acres of land and two substantial buildings to serve as a mission-house and residence for the Catechist.

The Revd. John Watts, a minister of the Presbyterian Church in Baltimore, was sent for and was gazetted to the mission in January 1841. He is described as a " dark coloured " man. Two months later there was a congregation of seventy. In October Mr. Watts was appointed to the vacant parish of St. Mark, and a Catechist took his place. Visits were then paid on alternate Sundays by an ordained minister.

In August 1842, the Revd. Patrick Campbell was put in charge of the mission, but in October was appointed to St. Clement's parish, Berbice. Ministerial visits were then resumed.

In August 1845, Mr. James P. Walker, an Elder of St. Mark's parish, and like the Revd. Mr. Watts, minister of that parish, hailing from Baltimore, was appointed Teacher and Catechist. He bought a house at Aurora, riding each day to Good Hope, or, when the tide suited, travelling by boat. Mr. Walker did much quiet and useful work, and is gratefully remembered by the two or three old people still living who knew him. He died at Aurora in November 1870, the Presbyterian Missionary Society recording its sense of the loss sustained by the death of one " who for so many years discharged the duties of Catechist with so much humility, earnestness and fidelity."

The house at Aurora, formerly owned and occupied by

Mr. Walker, was then bought by the Missionary Society to serve as a manse.

Early in 1872, the Revd. J. Richards Dickson, lately a Wesleyan Minister, offered himself for ministerial work, and was put in charge of Good Hope. He set to work to gather funds for the erection of a second church on the coast, and, having been granted a site and considerable monetary aid by the joint proprietors of Pln. Aurora, laid the foundation sill of a church there in February 1873. The building cost $7,000, and was opened for worship on August 1 1873.

In March 1874, the " Good Hope and Aurora District " was erected into a parish quoad sacra, " to embrace the Mission Stations on the Supenaam and the Essequebo Coast generally, as far as Airy Hall."

In September Mr. Dickson was appointed to St. Mary's parish, and his place was taken by a Catechist, Mr. John E. Devonish. Mr. Devonish died in July 1881, and was succeeded by Mr. Thomas Phillips.

In June 1885, a new church at Good Hope—the present neat little structure—was opened by the Revd. Thomas Slater.

In 1889 the Revd. J. Allan Campbell, who had belonged to the Wesleyan Church, was inducted to the pastoral charge of the mission churches at Good Hope and Aurora. A brick building at Pln. Huis t'Dieren—then the property of Government—was bought for the purpose of a church and school. The building—which is stated to date back to the latter half of the 18th century —had been the sugar-store of the estate, and its present floor covers the old molasses tanks. It is, unfortunately, the only brick church in the possession of the Presbyterians. Would that there were many more ! The building was renovated and re-opened in April 1892.

Mr. Campbell was translated to St. Mark's parish. Thereafter a Schoolmaster-Catechist was employed, and after that a whole-time Catechist, the continuance of whose employment depends on the support which Presbyterians in the district are able to afford him.

In 1904 it was decided that St. David's be no longer a parish of the Church but a Mission Station.

The present Catechist is Mr. H. Bancroft.

SUPENAAM RIVER.
(Indiana and Chalk Hill).

Shortly after the establishment of a mission at Supenaam Mouth a petition was received by Presbytery from Indians (Arawaks and Akaways) and other settlers that a branch mission be started at a sandhill about twenty-five miles up the river, called " Indiana." The prime mover in the matter was a Scot from Ross-shire, William Jeffrey, who with his brother had a wood-cutting grant there. Accordingly, in November 1841, a teacher—Mr. Edward Brotherson—was sent to Indiana where he began work, being supplied with board and lodging by Mr. Jeffrey. He drew a small stipend from Presbytery funds.

In May 1843, a petition was presented to the Governor and Court of Policy by " the heads of several families of the Arawak, Caribbees and Accawyu tribes, resident in the Supenaam River." For some time they had had a resident Teacher, and had erected a school-house and an open logie as a temporary place of worship, since when " many Indians have abandoned their settlements in the remote parts of the Pomeroon, the Wyeena and Bareema River, to settle in the Supinaam and avail themselves of religious instruction." They asked that the Court would grant a salary for the teacher and a further sum for the erection of a chapel and a school-house under the superintendence of the Presbyterian Church.

The application had the warm support of the Governor (Sir Henry Light), who considered that since the emancipation of the Negro Slaves the aboriginal Indians, who in slavery time had served the invaluable purpose of a Bush Police, were being shamefully neglected. Money was voted for the purposes requested,

In November that year Sir Henry Light paid an informal and surprise visit to Indiana, being accompanied by Mr. Goodall, the artist of Mr. Schomburgk's mission. Arriving at the mouth of the Supenaam the travellers were paddled about an hour and a half up the river, when, darkness having set in, they passed the night in the hut of a wood-cutter who had a water-mill for sawing timber. The

place is known as "Sawmill." In a report on his visit Governor Light wrote :

> "At daybreak on the 26th, we proceeded up the creek, and after five hours paddling arrived at Indiana. . . . Eighteen months ago Indiana contained only a few open huts occupied at times by Indians. . . As the woods in the neighbourhood became thinned of marketable timber it was necessary to seek it at more distant spots, and for convenience Indiana was chosen for a permanent residence, five or six acres were cleared, a convenient house was erected, with huts for the Indians, a rude chapel built, and from a barren sandy hill, covered with bush, the place has assumed the appearance of a flourishing village amidst a thriving cultivation of tropical esculents and fruit trees, the whole surrounded by a belt of magnificent forest.
>
> "To the credit of the owner he turned his attention to the civilization of the Indians, and obtained from the Presbyterians a catechist and schoolmaster and the attendance of the missionary who has a small chapel at the mouth of the creek.
>
> ". . . Amongst other presents I carried with me for the encouragement of the Indians were four large Bibles, one of which I found would be very acceptable for the chapel. Out of those Indians who had received instruction three only could join words together ; these were leaders. I thought it would be satisfactory as well as stimulating to the rest to give each a Bible."

One wonders whether there are still in existence any of the Bibles presented by Governor Light eighty-seven years ago !

The Governor found the Catechist away travelling, and so had no opportunity of witnessing an assembly of the Indians in the chapel. He left next morning at daybreak, arriving after five hours at the mouth of the river, where he embarked for Georgetown.

During the same month Frederick Jacobus (Arawak Chief) was appointed a Deacon.

About the middle of 1844—the ground having been cleared under the superintendence of Jacobus—a Surveyor was engaged to lay out the land, and tenders were called for the erection of a church " at the Indiana Station of the Supenaam Mission." In October a committee of Presbytery visited the place and determined to build the church on the crest of the hill " which is contiguous to the present burial ground, and surrounded by the Comaripa creek," the enclosed church land to be called " Kirk Hill." Mr. Jeffrey built the church, which was completed and was opened about July 1845. A dwelling-house was also put up for the teacher.

Five years later there was a " regular congregation" of upwards of 200 Indians, with 27 communicants, and 33 pupils attending day school. The Sunday school consisted of 25 men and 16 boys, 22 women and 9 girls, or in all 72. Of these 22 were Akaway Indians, 37 Arawaks, 3 Blacks and 3 coloured Creoles.

Two silver cups and two silver plates were bought for Communion, which were inscribed :

Indiana

1850

They are still in use.

Work went on diligently and quietly under successive Catechists, the mission being visited at first monthly, and afterwards quarterly, by ministers from the parishes.

A tragedy occurred in December 1850, when the Catechist, Mr. Neil Gilchrist was drowned in the river while bathing.

In February 1861, Mr. John P. Walker (a son of Mr. James P. Walker of Good Hope mission) was appointed Catechist. Mr. Walker's name was to be linked with the Supenaam Mission for many years.

About this time it was reported that a number of the Indians had left the neighbourhood, some of them going to the Tapacooma Lake, and others further down the river. This drift occurred until the little settlement was all but abandoned. Nine years later it was definitely decided to

move the mission about five miles down stream. Ten acres of land were granted, the tract commencing at the mouth of Low-Hill creek, and rising—a steep hill of loose, white sand —ninety feet from the river. Chalk is stated to have been found at the foot of the dune, which is known as " Chalk Hill."

On the new site Mr. Jeffrey, under contract, built a church which was opened for worship by the Revd. Thomas Slater in October 1873.

On September 29, 1896, Mr. Walker was ordained to the Ministry, " as a Missionary to the Indians." He died on October 31, 1901. For nearly half a century he had laboured among the children of the forest who looked to him as their trusted authority in matters both temporal and spiritual. The persuasive and pervasive influence of such a man it is idle to attempt to estimate.

Mr. Walker was suceeded by Mr. W. T. Pieters from Groete Creek, Mr. Pieters died in May 1911, after long and faithful service, first on the Essequebo river and then on the Supenaam. He was succeeded by Mr. G. Farrel.

In October 1916, the church was burned down, the fire starting in a logie near by. All of the men were in the forest cutting timber, and the efforts of the women to stay the fire were unavailing. The next Catechist, Mr. George Seymour, with characteristic energy set to work to clear the Hill of the encroaching bush—the hiding place of snakes, &c.—and to build a new church. The building was dedicated in October 1917.

Mr. Seymour was transferred to Christianburg in 1921 and was succeeded by Mr. G. A. Smith, from Saxakalli. This veteran Catechist, past eighty but possessing the spirit of perennial youth, still represents the Scottish Kirk at this remote outpost.

Anyone who has visited the mission will recognise as a faithful picture the description given of it by one of its warmest friends, the Revd. Thomas Slater :—

> " . . the palm-thatched mission house on the summit of the hill, flanked by the House of God ; the

children gambolling in their own silent way on the sandy tableland ; the waters of the deep and solemn creek, disturbed here and there by the bouncing leap of the hiamara fish, coming close in to the bottom of the hill and stretching away to right and left, shadowed by the sombre and sleeping drapery of the wonderful foliage that clothes the high banks . . . of the Supenaam."

DEMERARA RIVER.
(Christianburg).

At one time a sugar estate, with a horse mill, Christianburg—the property of Christiaan Finet—afterwards became a woodcutting establishment, owned by Mr. John D. Patterson. In March 1832, Dr. Struthers (then acting minister of St. Mark's parish) visited the place and baptized three of the Patterson children besides ninety-three slaves.

In November 1841, a memorial was laid before the Court of Policy by the Revd. John Watts, minister of St. Mark's parish. His parish extended a very long way up the west bank of the river to the Falls. The upper district was totally unprovided with the means of Presbyterian worship which by far the greater number of the inhabitants of that extensive district were desirous of having established amongst them. He attached an undertaking from Mr. Patterson of Pln. Christianburg in these words :—

> " For the term of three years certain I do hereby guarantee the payment of one hundred pounds sterling towards the annual stipend of a clergyman for this District of the River.
>
> JOHN D. PATTERSON,
> Christianburgh,
> 17th August 1841."

and himself guaranteed to raise another £100 a year. He asked that the Court vote a further £200. The Court voted

this amount, but unfortunately it was found impossible at the time to procure a suitable minister, and the vote lapsed.

Thereupon a Catechist was appointed and began work under the superintendence of Mr. Watts. On July 3 1842, Mr. Watts administered the Sacrament of the Lord's Supper for the first time, three Elders of St. Mark's church accompanying him for the purpose. A year later there is stated to have been " a large and promising congregation." Services were held in the upper storey of the old estate's hospital.

In 1844, two local Elders were ordained—Francis James and Liverpool Van Gronigen. Minutes of the Kirk Session of St. Mark's show that regular visits were thereafter made to this upland station.*

In 1861—in the Revd. Mr. Kinnison's time—an attempt was made to build a proper church. A greenheart frame was put up on brick pillars, but funds gave out and the work came to a halt. The timber rotted and only the brick pillars (soon covered with creepers) remained to mark an abortive effort.

In 1898, Government (then owners of the estate), in response to many petitions, granted a piece of land to Presbytery, and the corner-stone of a church was laid that year by the Governor (Sir Walter Sendall). The Rev. Mr. Campbell was minister. The building—the whole of which was made of native hardwood—was opened for worship in August 1902. The old temporary church was bought from Government, and part of its framework was utilised in building the manse (with school below) in which the Catechist now lives.

Upon the appointment of a Missions Committee of Presbytery in 1904, Christianburg was separated from the parish of St. Mark and has since been operated independently as a Mission Station.

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*What these visits meant—before there was a river steamer—in wet weather, is hinted at by a later minister of St. Mark's, himself born at Christianburg. The minister travelled in a tent boat rowed by four men. They moved with the tide, and when that turned the boat was tied up to the bush. It took about three tides to make the journey. " The discomfort of such a voyage from La Retraite on dark nights, through pouring rain, stung by mosquitoes, can better be imagined than described." Mansfield ; " St. Mark's Parish " : *op. cit.*

In February 1910, the Catechist, Mr. A. H. Benons, who had succeeded the Rev. J. E. A. Jeffrey on the latter's transfer to St. David's, died. Mr. Smith was in charge of the Mission for a short time. The appointment was then made of Mr. Mortimer A. Cossou, who in 1914 was ordained to the Ministry.

During that year Presbytery was invited to open work a few miles higher up the river, at Akyma. Three years later regular periodic services were being held in the Demerara Bauxite Co.'s labourers' logie there. In 1921 a separate building—at first merely a roof and floor—was erected ; this was later boarded up and provided with seats and desks. A small school grant was afterwards secured from Government. Work at Akyma continues.

In January 1926, there died one who had been very closely connected with the Mission for many years,—Abraham Van Gronigen. Mr. Van Gronigen was ordained as an Elder in July 1886. He was a nephew of one of the first Elders, Liverpool Van Gronigen. Christianburg church lay very near Mr. Van Gronigen's heart. When the new building was being erected he gave to the work, freely and with a glad heart, much time and labour that would have brought in money elsewhere. It was impossible for him to do too much. He laboured and thought, thought and laboured, for the little building that was going up more than if it were his own. This is no exaggeration. And that devotion he maintained to the end. His type is rare.

The present Catechist is Mr. George Seymour.

In his book on British Guiana, already quoted, the Revd. Robert Duff mentions that a mission was established on the Pokorero, a tributary of the Camouni creek, in 1838, by Dr. Struthers, interim minister of St. Mark's. There were then several woodcutters in the different branches of the creek who gave pecuniary aid to the mission, including Mr. Archibald Edmonstone. The teacher was a native of Scotland. He left in 1854 and went home, and the mission was abandoned.

ESSEQUEBO RIVER.
(Groete Creek and Saxakalli).

About August 1880, a school for the aboriginal Indians (held in a small thatched house) was opened at the mouth of Groete Creek, on the left bank of the Essequebo River. It was under the superintendence of the Revd. William Harper, minister of St. James' parish, who visited the creek once a month, travelling by boat from Wakenaam. The first schoolmaster was Mr. W. T. Pieters, who some years later published a little book in which, with a "self-pleasing quaintness," he describes his impressions and experiences of the creek.* The school developed into a Mission, and much good work was done among the inhabitants of the forest. There were then five "real Indian settlements" in the neighbourhood, as recorded by Mr. Pieters, namely, Banakarrie, Camahounie, Mossowah, Buck Town and Saxakalli.

In October 1896, the little church was burned down. A new building was begun, but four years later—partly because of a difficulty in getting satisfactory title to the land on which it stood, and also because a more central position was desired—the mission was removed about two miles higher up the river, on the same bank. Government granted twenty-five acres of land "below Saxakalli Point and above the Indian Settlement"; the Indians cut the lines, took down and removed the buildings, from Groete creek, and assisted in the erection of a rough mission-house. It was a thatched building, without floor; round beams resting on the sand served for benches. Efforts were made to erect a more suitable building, and a neat little church was completed and opened for worship in August 1911. This building has recently been removed to a higher and drier site and thoroughly repaired.

The school at Saxakalli receives a small Government grant-in-aid.

The five Catechists at the Mission have been W. T. Pieters (transferred to Chalk Hill in 1902); William

* "A Voice from the Woods, or Three Years among the Indians of Groote Creek, Essequebo," by Walter Theophilus Pieters. George. town : 1886.

Yearwood (who died suddenly in 1905 and is buried on the mission); G. A. Smith (transferred to Chalk Hill in 1921), J. E. Mitchell, M. L. Collins, and the present Catechist, Mr. F. A. Walks. The Mission owes much to the deep personal interest taken in it by Mr. David Wilkie.

During the years 1914-7 a small mission was carried on at Bartica, where a piece of land was bought. It was afterwards abandoned.

MISSIONARY WORK AMONG EAST INDIANS.

In the late 'sixties the Presbyterian Missionary Society, considering it desirable to make a beginning in the evangelisation of the East Indian, employed a Catechist and commenced work at Anna Catherina, on the West Coast. This came to be known as the "West Coast Coolie Mission."

In 1885 the Revd. John Gibson of the Canadian Presbyterian Church arrived from Ontario and for three years laboured in St. Luke's parish. He died in November 1888. The Revd. James Johnson (also a Canadian), in temporary charge of the parish, died a few days before, Mr. Gibson attending to him during his illness and then falling a victim to the same malady. Both are buried in the parish churchyard. Work was then carried on by East Indian Catechists under the superintendence of the minister of the parish.

East Indian missions were also established on the East Coast, Demerara, in Berbice, and in Essequebo.

For ten years after his retirement from St. Andrew's the Revd. Thomas Slater laboured as a missionary at Better Hope (East Coast), the work being maintained by the proprietors of Pln. Vryheid's Lust, an old Scottish family, the Crum Ewings. In 1896 he retired. The proprietors then invited the Foreign Mission Committee of the Presby-

terian Church in Canada to take over the mission, and a second missionary was sent out—the Revd. J. B. Cropper. Other missionaries for work in the same field followed.

The Presbytery of British Guiana thereafter gradually withdrew from mission work among the East Indians.

NOTE.

MISSIONS IN CANJE CREEK.

On page 62—relying on Mr. Duff's "Notes"—the first Scots mission (Catharinasburg) is stated to have been "about ninety miles" from the mouth of the river. This should be "about sixty-two miles." When the mission was moved it came about fourteen miles down-stream, to Baracara. Baracara (visited by the writer since this little book went to press) is an interesting mission—one of the largest under Presbytery, is well situated, and with encouragement is capable of further development.

APPENDIX.

PARISH MINISTERS.

ST. ANDREW'S PARISH.

Name	Period in Charge	
	From	To
Archibald Browne ..	September 1818	February 1828
James Struthers ...	February 1828	March 1857
Archibald D. Murray ..	March 1857	Died Dec. 6 1863
Thomas Slater ...	November 1864	March 1887
Wm. Blackley Ritchie ...	October 1887	October 1909
Robert L. Macnie ...	October 1909	February 1922
J. Meikle Gray ..	July 1923	January 1927
Geo. N. Leslie ...	December 1928	...

ST. THOMAS'S PARISH.

Name	Period in Charge	
	From	To
Wm. Robertson ...	September 1872	September 1873
Fergus Jardine ...	April 1875	Died October 8 1877
Thos. H. Trotman ...	October 1877	Translated to St. Mark Dec. 1879
Geo. Stephen ...	March 1880	December 1895
James Millar ...	April 1896	Died October 5 1914
Jas. Aiken ..	December 1914	February 1917
Francis Garden ..	March 1918	July 1918
David Marshall ...	November 1921	June 1929
Wm. Lees ...	March 1930	...

ST. LUKE'S PARISH.

Name	Period in Charge	
	From	To
Æneas Gunn ...	August 1825	Died at sea May 18 1830
Wm. Ritchie ...	April 1831	January 1837
Wm. Haig ...	July 1837	Died July 27 1837
Alex. Stevenson ...	September 1837	Translated to All Saints July 1840
Robert Menzies ...	July 1840	Died August 18 1844
Francis Forbes ...	February 1845	Died Dec. 9 1855
Alex. Ferguson ...	December 1856	January 1868
James Nimmo ...	January 1868	July 1869
Augustus F. Wilson ...	June 1870	May 1879
Francis A. Ross ...	January 1880	January 1890
James Millar ...	July 1890	April 1893
James B. Wallace ...	June 1893	Died August 21 1921
John McLean ...	July 1922	January 1923
John A. Ramsay ...	February 1923	...

ST. MARK'S PARISH.

Name	Period in Charge	
	From	To
Alexander G. Simson ...	April 1826	Died Sept. 11 1830
Donald Stewart ...	April 1831	Died Nov. 29 1831
George Struthers ...	July 1832	July 1835
Wm. Gladstone ...	October 1836	Died Nov. 27 1836
Wm. Stewart ...	December 1836	Died September 1837
Robert Coltart ...	February 1839	Died June 22 1840
Joseph W. Train ...	October 1840	Died August 28 1841
John Watts ...	October 1841	Died May 20 1845
Andrew A. Easton ...	May 1845	Translated to St. Mary October 1845
Robert Duff ...	October 1845	Translated to All Saints January 1854
John Kinnison ...	June 1855	Translated to St. Catherine May 1867
David Maitland ...	May 1867	Died Feb. 17 1875
James Mackie ...	February 1876	Died April 14 1876
Geo. Robb ...	March 1877	March 1879
Thos. H. Trotman ...	December 1879	Died August 12 1891
J. Allan Campbell ...	January 1892	Died June 25 1903
John Mansfield ..	January 1904	Died July 5 1914
John A. Ramsay ..	March 1919	Translated to St. Luke February 1923

ST. MARY'S PARISH.

Name.	Period in Charge	
	From	To
Donald MacIntosh ...	June 1829	Died June 23 1837
Alex. McDonald ...	July 1838	Died August 16 1841
Robert Duff ...	September 1841	Translated to St. Mark October 1845
Andrew A. Easton ...	October 1845	Died Dec. 29 1859
James Wallis ..	May 1860	September 1861
Gordon Lillie ...	November 1861	March 1874
John R. Dickson ...	September 1874	Died August 9 1896
Robert L. Macnie ...	February 1897	Translated to St. Andrew Oct. 1909
Chas. Stephen ...	March 1910	December 1920

ST. JAMES' PARISH

Name.	Period in Charge	
	From	To
Peter McPhion ...	December 1830	Died June 2 1852
Robert Gray ...	July 1853	January 1854
James Wallis ...	May 1854	Translated to St. Mary May 1860
Alex. Matthew ...	November 1860	March 1862
Alex. McClellan ..	June 1862	Died May 17 1868
William Harper ...	March 1869	Died August 8 1887
James Muir ..	September 1888	Died Dec. 5 1892
James Rae ...	May 1893	Translated to St. Saviour Oct. 1895
John G. Cruickshank ...	October 1895	Drowned Dec. 15 1905
James M. Binnie ...	December 1906	September 1917
Alfred E. Dyett ..	April 1918	Translated to St. Saviour May 1921
Charles E. Biles ...	June 1922	...

ALL SAINTS' PARISH.

Name.	Period in Charge	
	From	To
John Anderson ...	February 1835	Died July 6 1840
Alex. Stevenson ...	August 1840	Translated as Assistant, St. Andrew Jan. 1843
John Bell ...	April 1843	April 1852
John McIlraith ...	June 1852	May 1853
Robert Duff ...	January 1854	March 1869
James B. Dalgetty ...	March 1869	May 1875
John Rannie ...	May 1876	January 1904
J. Whyte MacGill ...	January 1904	February 1923
Peter H. Nicoll ...	February 1923	March 1927
C. McKay Cameron ...	July 1928	April 1930

ST. CATHERINE'S PARISH.

Name	Period in Charge	
	From	To
Robert Menzies ...	March 1837	Translated to St. Luke August 1840
Alex Riach ...	August 1840	February 1842
James Young ...	February 1842	March 1844
George Anderson ...	December 1844	Died April 21 1845
Thos. McCune ...	May 1845	Died July 3 1845
Thomas Bell ...	April 1845	1867
John Kinnison ...	May 1867	March 1875
Francis A. Ross ...	March 1876	Translated to St. Luke January 1880
Robert L. Lewis ...	March 1880	Died July 26 1880
Peter Galbraith ...	December 1880	Died Feb. 3 1884
Alexander C. Pringle ...	April 1885	Drowned at sea September 14 1896
J. Whyte MacGill ...	March 1897	Translated to All Saints January 1904
James Aiken ...	July 1904	Translated to St. Thomas Dec. 1914
Wm. McWhirter ...	September 1915	March 1917
Mortimer A. Cossou ...	December 1920	...

ST. CLEMENT'S PARISH.

Name	Period in Charge	
	From	To
Robert Hardie ..	September 1837	Died Oct. 24 1837
Andrew Buchanan ...	January 1839	Died Sept. 28 1839
Wm. Graham ...	September 1840	Died August 1842
Patrick Campbell ...	October 1842	March 1848
Alex. Riach ...	March 1849	Died April 19 1855
Geo. Harper ...	1857	1861
James Huskie ...	July 1861	Translated to St. Saviour Dec. 1878
William Barnhill ...	January 1880	Died Oct. 22 1883
James Speirs ...	April 1884	Died April 23 1904
Geo. Petrie ...	September 1904	January 1913
Stevenson MacGill ...	November 1913	Translated to St. Saviour April 1920
Mortimer A. Cossou ...	December 1920	...

ST. SAVIOUR'S PARISH.

Name	Period in Charge	
	From	To
Francis Forbes ..	July 1837	Translated to St. Luke Feb. 1845
John McClelland ..	February 1845	1847
John G. Shaw ..	June 1849	Died 1853
Geo. McCulloch ...	1855	1860
John Barbour ...	July 1861	Died Oct. 12 1861
John McGuffie ..	1862	July 1878
James Huskie ...	December 1878	April 1886
Andrew H. Anderson ...	April 1887	Died Jan. 1 1895
James Rae ...	October 1895	April 1917
Stevenson McGill ...	April 1920	Died Jan. 31 1921
Alfred E. Dyett ...	May 1921	...

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